THE CHURCHMAN.

VOLUME XV.—No. 10. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 738.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, MAY 10, 1845. BY JAMES A. SPARKS, 161 FULTON-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

Communications.

For the Churchman.

Bishop Hopkins' Opinion.

Mr. Editor,—In Bishop Hopkins' work entitled "The Primitive Church, compared with the Protestant Episcopal Church of the present day," I find on pages 204–5, the following remarks:—

"So far are the epistles of Paul to Timothy from yielding any support to Presbyterianism, that the very verse quoted by Dr. Miller (1 Tim. v. 17) with a few more in the same chapter, furnishes a most conclusive proof of the Episcopal system. '*Against an elder*,' saith the Apostle to Timothy, '*receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.*' How is this? The elders or presbyters to be accused before Timothy, and he to be constituted their judge, to rebuke and censure them when he found that they deserved it! *Does this look like Timothy's having no official authority over these Presbyters?* Neither is this all; for a little farther on the Apostle saith to him, 'Lay hands suddenly on no man,' where the same Timothy is cautioned on the subject of ordaining, for that is the admitted sense of the passage. Here, then, we see these presbyters who held the *highest* office—yea, the *only* office in the ministry according to Dr. Miller,—plainly subordinate to Timothy. The power of the Apostle is committed to *his* hands, and not to *theirs*. He was to ordain—not they; he was to receive accusations against them, and judge, and censure, according to the circumstances—not they," &c.

Again; in the report of the proceedings of the Court which tried Bishop Onderdonk, I find (pp. 277–8) the same Bishop Hopkins expressing himself thus:—

"It is perfectly plain from this [quotation from Hammond and Poole on 1 Tim. v. 19,] that the Apostle in his precept to Timothy was not contemplating the point of evidence upon the trial at all, but the quite distinct question of the caution which the ecclesiastical judge should use in receiving charges against his presbyters. For surely it is manifest that the receiving of the *accusation* must be a prior and distinct act on the part of the judge, and the receiving of the *evidence* must be a subsequent and very different matter. The accusation is the charge; or, as we should say in the case before us, the presentment against the accused party. This accusation St. Paul *desires* [not commands] Timothy to receive, not privately but openly, before two or three witnesses, who might CONSULT with him as to the importance of the charge, and the propriety of calling on the party to answer, so as to secure the careful deliberation necessary before the actual commencement of any judicial proceedings against the clergy in whose trials there was more danger of strife and dissension arising, than in those of other men. *In precise accordance with this most natural interpretation of the text*, our own canon provides that no accusation shall be received against a bishop unless it be approved and presented by three of his brethren; thus fulfilling to the *letter*, in the very first step towards judicial action, all the conditions which the Apostle requires. Before these witnesses our presiding bishop has received the accusation; and this was done before the Respondent was cited to appear; before we were called upon to occupy the seat of justice; before the party was bound to answer; and therefore before it could certainly be known whether any witnesses would be needed on the trial. Hence the witnesses to the reception of the presentment must be carefully distinguished from the witnesses to the truth of the facts on which the presentment is founded. The language of St. Paul may be properly applied to the one, but has no relation to the other."

Take these passages together, Mr. Editor, and to what conclusion must we arrive? What, indeed, but that Bishop Chase, our "presiding bishop" is, in the opinion of our Vermont Diocesan A BISHOP OF BISHOPS! He is not *primus inter pares*. He is not a *Moderator* of the House of Bishops. He is not an Archbishop. Nor is he a Pope. To style him a Pope would be to sanction a *novelty* calculated above all things *to disturb our* PEACE. But he is a Bishop of Bishops. The proof is manifest. As loyal Churchmen, we believe that Timothy of Ephesus possessed official authority over the Presbyters of Ephesus. With Skinner and Bowden, and Hobart, and Cooke, and Hopkins, we believe that Timothy was a bishop in our sense of the term, and among other reasons for this, that he was to *ordain*, and *receive accusation against*, and *judge* and *censure* Presbyters, independently.* But if we agree with the Bishop of Vermont, we must also believe that the venerable Bishop of Illinois, previously to the late trial, fulfilled the special scriptural obligation of "receiving an accusation." But the reception of an accusation, according to the "Episcopal system," belongs exclusively to one who has *official authority* over the accused. Who, then, will deny that the "Bishop of Illinois is a Bishop of Bishops?†

"Stop a moment," says an objector; "do not unnecessarily involve the Bishop of Vermont. He by no means intends to give a "supremacy" to the Bishop of Illinois. He associates with that bishop three of his peers, who are styled *witnesses*, and with whom he is to "consult" before he receives an accusation against a brother bishop."

Very well, sir, that does not mend the matter. The Bishop of Vermont is only involved the more. 1. He tells us in one place that Timothy, as a bishop who is set over presbyters, is *alone* to receive accusations against those presbyters and to judge them; which is good Episcopal doctrine; in another place he says that Timothy is to consult two or three more before he receives the accusation; which is sound Presbyterian doctrine, worthy of Dr. Linn, and Dr. Mason, and Dr. Miller, and Mr. Barnes, and Dr. Potts. 2. He wrests the term "witnesses" from its proper signification, and gives it a meaning which, so far as I know and believe, it never has had in Scripture. Witnesses are persons that testify; they are not a council of advice.* 3. He gives to Bishop Chase a power not conferred upon him by the 3d canon of 1844, entitled "On the trial of a Bishop." When Bishop Chase receives a presentment against a bishop duly signed, he receives it not as an "ecclesiastical judge," but simply as an agent of the Church. He does not necessarily receive it "openly." It may be handed to him "privately" by a messenger. It is not even addressed to him. It is "addressed to the Bishops of the P. E. Church in the U. S." He has nobody to consult with; he has nothing to consult about. He is not at liberty to *pocket* the document, as some of our presidents pocket congressional bills; but the canon expressly enacts that "he *shall* send copies thereof without delay to the several bishops of this Church then being within the territory of the U. S." So much for that point.

"What, then, do you think of 1 Tim. v. 19? Are our bishops never to be tried, if no persons possess official authority over them?"

The answer to these interrogatories is,

1. That the reception of accusations spoken of in this passage relates to presbyters only. St. Paul was writing to Timothy, the Bishop of Ephesus, concerning the administration of his government in that city, where there were no bishops to be tried, himself only excepted.

2. As Timothy was exclusively the governor of the Church in Ephesus, all interpretations of this passage are to be rejected as opposed to the "Episcopal system," which seem to sanction a co-ordinate authority in bringing presbyters to trial, and judging them.

3. The meaning of the phrase "before (ἐπι) two or three witnesses" is to be determined by comparing it with the same in other passages of Scripture. Matt. xviii. 16. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." 2 Cor. xiii. 1. "In the mouth of two or three witnesses shall every word be established." In these two passages the phrase to be specially noticed is, ἐπι στόματος, *upon the mouth or testimony*. In Heb. x. 28, the writer, referring no doubt to Deut. xvii. 6, and xix. 15, reminds the Jewish converts that "he that despised Moses' law died without mercy under [ἐπι] two or three witnesses." The word *mouth* is here omitted; but, as Prof. Stuart remarks, the Hebrew words rendered "at the mouth" by the English translators of Deuteronomy, are "rendered ἐπι by the seventy; and well, for ἐπι denotes *in case that, on the condition that*, any thing is done or happens. The meaning plainly is, 'provided two or three witnesses testify to a crime worthy of death.'" (Com. II. 245.) Now, immediately after St. Paul enjoins Timothy to receive no accusation against a presbyter except it be ἐπι two or three witnesses, he directs him to rebuke an offender *before* (not ἐπι but ενωπιον) all. Is there not, then, the strongest evidence which can reasonably be desired that in the verse under consideration, testimony, and not presence or appearance merely is required to sustain an accusation?

4. If no presbyter ought to be presented except it be on the evidence of two or three witnesses, surely no presbyter ought to be tried on less evidence.† A presentment is a complaint which is generally framed in the absence of the accused party; and the accused of course is not allowed the privilege of cross-examining the witnesses on whose testimony the presentment is founded. Were inspired men, then, so ignorant of human nature as not to know that hundreds of men and women may be found in every large settlement, who are willing to swear in private in order to get up an indictment, and who will nevertheless shrink from a public cross-examination?‡ To ordain that one witness is sufficient to condemn an elder, while several are requisite to present him, is, methinks, to encourage, rather than to repel, unprincipled informers; and thus to produce the very evils which, according to *Hammond* and *Poole*, St. Paul, in issuing his canon, was desirous of preventing. And here it is pertinent to remark, that Bishop Hopkins, in furnishing us with the testimony of these two distinguished witnesses, viz., Hammond and Poole, has placed extracts from their writings in juxta-position in just such a way as is calculated to mislead.§ In truth, if the Bishop of New Jersey‖ had not given to the world, in plain English, a copious extract from Poole's Synopsis, "unlearned and ignorant men" would have supposed that the Bishop of Vermont had made out a very plausible case from the united testimony of the two authors. Judicial proceedings among the Jews, it appears, consisted of three parts, the first of which was the admission of the accusation; and this it is, says Hammond, "that belongs to this place; the admission of the complaint or accusation, which is against a πρεσβύτερος, or governor of the Church, is not allowed under two or three witnesses, in respect of the gravity of his person and weight of his office or calling, who must not be defamed (as the being brought into Court is a kind of defamation) if there be not great cause for it." "The same interpretation (says Bishop Hopkins) is given in Poole's Synopsis." The Bishop then quotes from the Latin of the Synopsis, and emphasises one sentence thus: "*Nota non dici*, NE DAMNA, SED NE RECIPE ACCUSATIONEM; repelle delatores." "Now it is perfectly plain from this, (he continues,) that the Apostle . . . . was not contemplating the point of evidence upon the trial at all." St. Paul desires Timothy, he affirms, to receive an accusation "*before* two or three witnesses, who might *consult* with him," &c. But Poole, "who, in his exposition of this text, condenses and combines the critical authority of Erasmus, Beza, Scultetus, Tremellius, Molinæus, Illyricus, Pagninus, Castalio, Vorstius, Piscator, Danæus, Pricæus, *Hammond*, and Grotius," does not hint at "consulting witnesses." On the contrary, the witnesses of whom he speaks are persons who testify; and he wishes us to observe that St. Paul requires as many witnesses to give in their testimony when framing an accusation against an elder, as the law of Moses required when men were ordinarily tried. "Repel informers," he says; and why? Because, among other reasons, "the judgment of the whole people in his (the elder's) behalf, at his election, readily outweighs a *single witness*." If I may be allowed, then, to throw in a little Latin, I will observe, that De *consultantibus*, et de non-existantibus, eadem est ratio.*

5. Although the injunction of St. Paul related to presbyters and not to diocesan bishops, the *principle* of the rule is applicable to the presentment and trial of bishops, no less than of presbyters. They "must not be defamed (as the being brought into court is a kind of defamation) if there be not great cause for it." And, (says Doddridge,) "the single report of any one person is not material enough to set against the word of an elder, *maintaining his own innocence*."†

We are not yet through. "The distinction (says Bishop H.) is universally admitted among theologians, between the doctrines of faith, which are unchangeable, and matters of temporary discipline, which the Church has changed, and may change, at any time, for sufficient reason." And this rule of St. Paul, admitting *our* construction to be the true one, was not, he is persuaded, designed to be "a permanent law for the Church." But with great respect be it said, that the view here entertained comes in very awkwardly after the author has proved, as he thinks, that "our own canon" fulfils *to the letter* "all the conditions which the Apostle requires." The framers of the canon—all of them strenuous advocates of the "Episcopal system"—have, according to his hypothesis, grafted upon it a Presbyterian scion; they have adopted a Presbyterian regulation, fixed and established by St. Paul himself. His interpretation of the passage, in accordance with which he supposes the canon to have been framed, beyond all question throws it into the hands of the Presbyterians. If the distinction, then, between Episcopacy and Presbytery is not a mere matter of temporary moonshine, the rule of St. Paul relates to something more than "matters of temporary discipline," and it is to the last degree preposterous for a Churchman to contend, that a passage of Scripture when interpreted so as to support parity, is of permanent obligation, and when otherwise interpreted according to the consentient voice of the most learned commentators from time immemorial, it is temporarily binding.

During the session of the late General Convention, Mr. Editor, the proposed third canon caused your present correspondent not a little anxiety. He saw that the Committee on Canons were (as the Chairman has acknowledged) in haste to get it through the lower House. He had failed, sitting as he did at a distance from the "platform," to get that attention from the President on other questions which he desired. He therefore suffered the canon to pass without interposing an objection founded on the absence of the "two-witness" provision, indulging the hope that the House of Bishops would send down an amendment inserting the provision. He conversed on the subject with two of our estimable prelates who agreed with him in sentiment, and by one of them he was told that the canon had been committed to bishops, some of whom at least had been practising lawyers, and that he deemed it best to leave the matter to their discretion. No amendment, therefore, it is presumed, was suggested. Your correspondent, then, has been taught a lesson by which he trusts he will be profited; and with his friend Dr. Empie, though differing with him on some important points, he can unite in the prayer that *God would forgive him for allowing his timidity to shrink from maintaining his rights* (as an elder) *in a case where the truth and honor of the Almighty are concerned*.

OCCIDENTALIS.

* Dr. John E. Cooke has a judicious note on 1 Tim. v. 20, in which Timothy is enjoined to rebuke the presbyters that are convicted, before all, that *others* may fear. The words translated *others*, he says, are οἱ λοιποί, *the rest*, "that the rest also may fear." The rest of the presbyters under Timothy's jurisdiction are referred to. "The proper Greek word for *others* is ἑτεροι or αλλοι; and one of these would have been used by the Apostle, if he had intended to speak indefinitely of all other persons."—*Essay*, p. 33.

† "Can any one imagine (said the Rev. Mr., now Dr. Beasley,) that Timothy would have been commissioned to listen to accusations made against presbyters, openly to rebuke them, had not his authority transcended theirs? Does not this *single circumstance* unquestionably establish the point of his superiority?"—*Albany Centinel*, 1805.

* Matt. xviii. 17: (If he shall neglect to *hear* them) may seem to be opposed to this view. But read the 16th verse: "If he will not hear thee, then take with thee *one* or *two* more, (not witnesses, but persons,) that in (or by) the mouth of *two* or *three* witnesses, every word may be established." Established when? At the time of the second interview? By no means. That every word might be established by two or three witnesses, if the matter at a subsequent period came before the *Church*. The fact, however, of a man's appearing at a certain place, in order to qualify himself for giving testimony, if necessary, afterward, does not prevent him as a friend from attempting to render all further proceedings *un*necessary. Mr. Clarke, one of the counsel for the prosecution at the late trial, evidently misunderstood this passage.—(p 191.) Persons who come to *hear* an accusation, don't do it with their *mouths*.

† It is questionable whether in *all* cases among the Jews, the accused party was absent during the first presentation of the charges. See Acts xxiv. 2, and xxv. 7.

‡ See Acts xxv. 16.

§ I do not pretend to assert that there was any intention to mislead.

‖ See page 287 of the "Proceedings."

* I cherish the hope that the Editor of the (cidevant) New York American, who, notwithstanding his recent connection, is, I believe, a "good Churchman," will look into this matter. In his review of the Proceedings of the late spiritual court, (February 1,) he expressed the opinion that Bishop Hopkins had shown that St. Paul's dictum (or rule) referred to the reception of an accusation, and not to the trial. But if Bishop H.'s authorities are both directly opposed to him, he has *not* shown it. The editor asks, "What surer shield and defence to the highest crimes could be devised, than the establishment of the rule contended for, of the necessity of two or three witnesses to the criminal act?" To which I add, What surer shield and defence to the highest crimes could be devised, than the establishment of a rule which encourages informers by proclaiming that the best man may be traduced and destroyed by one witness, if three will only combine in his absence to accuse him? "There is no authority (says the editor) for setting aside in the trial of a bishop, the laws of the land to which all other persons are amenable, and by which all others are tried." But suppose that in South Carolina an *elder* should be charged with "midnight murder," which could be conclusively proved by the testimony of three of the pious colored communicants of St. Philip's Church. Suppose that Messrs. Trapier and Barnwell were sitting with some of their brethren as a spiritual court, and had determined that according to the provisions of the laws binding criminal courts, they would refuse to hear this three-fold testimony, and would suffer the murderer to "go free of human justice." What, then, would be the judgment of the Editor of the (cidevant) *American?* I pause for a reply.

† The Editor of the Episcopal Recorder (March 15) to show his approbation of Bishop Hopkins's views, quotes an article of his from the bishop's quasi-official organ, in which he says, "Few events have occurred within our late experience which I have regarded with greater apprehension and regret, than the desire manifested by some of my brethren, to surround the clergy, and especially the bishops with a wall of legal defence which should make more evidence necessary to depose a dignified ecclesiastic, than the laws of the land require to deprive a layman of liberty or life." The same editor, when speaking of Bishop Southgate's statement respecting the old record of the see of Antioch, had said, (February 22d,) "We must repeat what we expressed before, that the bishop's *simple* assurance that he has been misunderstood, *ought to be sufficient to satisfy every one*, that he did not say what he is supposed to have said by the Editor of the New York Observer." "The Observer speaks of us as having 'endorsed Mr. Southgate's varacity.' To this representation of the matter we cannot consent for two reasons: 1st. It would imply that the bishop's veracity stands in need of endorsement, *which we should be sorry to say of any minister of Christ*." The Recorder is not very consistent, it is true; it is gratifying, however, to find in his mouth so good an illustration of St. Paul's doctrine as is exhibited in the case of Bishop Southgate. The poet has said that "wholesome berries thrive and ripen best, neighbor'd by fruit of *baser* quality." The illustration, therefore, will appear to greater advantage, if accompanied by extracts from another editorial article of the Recorder. The editor (March 1) professes to furnish an account of a conversation which took place between two gentlemen respecting the late trial. One of them thought that there was a passage of Scripture which proved that every act proved against an elder should be established by at least two witnesses. "With a jocose allusion to Satan's quoting Scripture," which was rather too offensive to be repeated, the other, a practical business man "defied him to produce any thing to that effect." "I should like any man to show me a single text in the Bible which *teaches a doctrine so well calculated to corrupt society as that one*." "The Bible gives to no class of men peculiar immunity in guilt, and least of all to clergymen." "St. Paul is not *there* (1 Tim. v. 19) speaking of the crime, but the 'accusation,'—mark, if you please—the accusation; not the act of the offender, but more properly the proceeding of the Court. The accusation must be received by the judge before two or three witnesses. This may be understood," [to get rid of a difficulty, to have two meanings, either of which will suit according to circumstances. It may be understood] "to mean, either that there shall be *at least* that number of persons present, that the trial may not be before a *secret* tribunal; or that when the *incipient* steps are taken, (the accusation received or rejected,) there shall not be *more than* that number present." [Why not invert the terms, and say, that there shall not be more than three when the trial takes place, that the accusers may not be intimidated; and that there shall be at the incipient stage at least three, lest "the religious public" should be ignorant of what is going on?] "In other words, (says this astute business man,) it is required that the party shall be presented—the accusation 'received,' not before a secret tribunal, to guard the rights of the individual; [as if three men could not easily get up a false accusation;] and yet not before an open one, out of respect, *perhaps*, for the morals of the community, [no matter whether the "true democratic principle" is thereby violated or not.] The *trial* [which is not made as distinct from the accusation as some would wish it to be,] must be in the presence of witnesses, but not before the world. An excellent rule; [but shamefully overlooked when without regard to "the morals of the community," the proceedings are published.] The Apostle cannot here be speaking of the thing supposed to be done by the accused party, for he requires it to be 'received;' which in the case before us would have been to make the word of God sanction iniquity; a doctrine too monstrous to be plainly stated."—[What this last sentence means, is beyond the comprehension of the present transcriber; the editor, however, continues]—"Such was the commentary of this cool-headed man of business on the passage . . . . which has been so strangely misapplied in the course of the recent trial. In our opinion it would have been a *creditable* substitute for the obfuscated hermeneutics of certain learned dignitaries [such, for example, as Bishops Doane, DeLancey, Gadsden, &c., backed by that prince of commentators, Dr. Thomas Scott,] who have given their expositions to the world. It may not be the best exegesis that can be presented; [which *is* the best?] but we are sure that the one to which it is opposed [one of the "hoary-headed novelties," on which Bishop Hopkins "seems inclined to have no mercy;" *Episcopal Recorder, March* 22,] should be considered the very worst. *It* [the latter, I suppose,] would well deserve to be laid up in some cabinet of literary curiosity; and will some two or three centuries hence, [when Hammond and Poole are superseded or expurgated,] furnish a rare specimen of the biblical science of the *nineteenth* century." This long note I must conclude by addressing the Recorder in the language of *Ford* to *Falstaff*: "Now, Sir John, here is the heart of my purpose; you are a gentleman of excellent *breeding*, admirable discourse, of great *admittance, authentic* in your place and person, generally allowed for your many *war*-like, *court*-like and *learned* preparations."

For the Churchman.

On the Suspension of the present Bishop of New York.

Rev. and Dear Sir,—Is the case without a remedy? Is our misery without relief, through the regular channel of law? I am of those who believe Bishop Onderdonk to have done no act meritorious of the punishment he has received. But I am also of those who think the decision of the Court who tried him is to be sustained, that it is in accordance with canon law and according to that law may have a regular and legitimate termination. And in considering the subject I shall interfere with no point anterior to the judgment passed.

The third canon of 1844 awards three kinds of punishment to the offender. Of these three, admonition, suspension, and degradation, the last is defined in a manner which has not subjected it to any question. "No degraded minister," says canon 39 of 1832, "shall be restored to the ministry." He then to whom it has not been said "you are degraded" may be restored. All other punishments are short of this, the essential property of which is, incapacity to be restored—to what?—to the ministry—to the exercise of the sacerdotal power the offender may have held, in the case of a bishop including jurisdiction. But if the definition of degradation be the loss of all sacerdotal power, without the possibility or capacity of restoration, we are possessed of a definite sense of the only other punishment awarded by the canon, with which there is at present any concern. Suspension does not include incapability of restoration, or it would be synonymous with degradation, which the distinct expressions in the canon forbid us to admit. Suspension, then, is removal from all sacerdotal power, with the capacity to be restored.

If the decision of the Court which pronounced sentence of suspension on Bishop Onderdonk had limited the time, there would have been no doubt that he was to lose the exercise of all sacerdotal power, during the time specified. But the canon has not required a specification of time, therefore it was competent to the Court not to specify the time. If they did not specify the time, the suspension remains till it be removed; for it differs from degradation, in that it may be removed, if there be any power to cause it removed. If it could not be removed, it would be degradation. But it can be removed, therefore there must be a power competent to remove it, and the important question arises, Where is that power? When the canon communicated the power of prolonging the suspension without specification of time, it placed the power of rendering definite the indefinite—indefiniteness is opposed to perpetuity—in the same Court which might have made the time definite. The canon provides for the very possible and probable case, of the Court being at a loss to decide what period of suspension was merited by the offender; in other words, deeming it preferable to put him on trial which degradation would not do. We cannot determine, says the Court, how long the punishment, which is partly remedial, partly punitive, shall endure. We reserve that as still contingent which degradation would not be. The Court, then, is competent to remove the suspension. But, quod facit per alium facit per se. All the bishops are a party to that Court. All the bishops are held obligated to sustain the decision of the Court, and if to sustain the decision then to determine how long the suspension shall endure. The sum of my argument is this:—

The canon distinguishes between suspension and degradation. Degradation is deprivation of office in all its particulars, with no possibility of restoration. Indefinite suspension differs from degradation or perpetual suspension, in that the former can be removed. The canon does not oblige the Court to fix the time of suspension; it was therefore competent to the Court to leave the time to its own discretion. All the bishops virtually constituting that Court, a majority of the bishops are competent, at discretion, to remove the suspension.

Such, I am bold to say, will be the necessary result of a case which has filled our Church with mourning. Without exception, it may be presumed, the members of the Court, whatever their private views, will sustain their own decision. They meant something by their decision. They did not mean to degrade the Bishop of New York, or they would have used the term degradation which implies never to be restored. They therefore designed him to be restored. They did not limit the suspension; therefore the suspension was indefinite, and because indefinite, to be removed when their wisdom shall decide.

There is but one alternative, an alternative so disastrous as not for a moment to be contemplated. The Bishop of New York may determine to act as if the decision were of no effect, and may find clergy and laity in sufficient numbers to recognize his determination. Should the bishops, even those who are in their wishes alien from it, maintain their own decision, as they will do, what a catastrophe would inevitably follow! But the Bishop of New York will pursue no such course. He will, indeed, for his own sake, and that high name "a bishop in the Church of God," and—what will more affect his noble heart, he will, for the Church's sake, listen to no whisper of a resignation. But he will continue to consider what he bears as an affliction permitted by God, and will snatch a kiss of the hand that smites him. Let us continue to bear the evil. Let us go, if need be, to the feet of our Rt. Rev. Fathers, and supplicate them to shorten the time of suspension; but let us reverently obey the determination at which, by whatever process, they have arrived. Far be it from us to upbraid them with that determination as dishonest, a reproach in its aspect more malign than any other view which can be taken of an event, which, though it has not shaken, as nothing can shake, has inflicted upon the Church a painful wound.

LATET.

For the Churchman.

Accidental Christianity.

Mr. Editor,—I have, as you know, been a good deal acquainted with dissenters, and have conversed with them much upon religious subjects, and invariably I have noticed that their religious conversation turned altogether upon the operation of religion upon their own hearts and feelings, or what they call 'experiences.' In these, beside the religious egotism, I have ever noted one strange character. I have never heard any experience in which the commencement of the religious life was not attributed to 'accident,' and asserted to be the result of chance or casualty, instead of being attributed to the use of stated and regular means. In fact in them all, is easily discernible the desire to run down and depreciate *stated* means, and to put every thing upon extraordinary circumstances. This is what I call 'accidental Christianity.'

The man or woman had his life-long attended upon the means of grace, had been at preachings and prayer-meetings, had read the Bible diligently, had been at revivals, camp-meetings, quarterly meetings, had himself prayed, and had got himself prayed for, had consulted with the most pious as to what he should do, and had done it—and all this has done him no good. When lo! he is going to mill, and passing a preaching-house he stops in, just to see what they are about—or Elder Bubbleup, the 'great Baptist preacher,' comes to hold a revival, and he being young and thoughtless, goes to have some fun—or he meets a stranger in a railroad car—or he picks up a torn leaf of a tract—or he sees a man ask a blessing at dinner in an hotel—or any thing else of pure accident you please—and then—he is 'a converted man,' he 'gets religion,' he 'knows it by his own experience,' he is 'assured of it,' the hour and the moment marked by this accident is the 'instant of the new birth.'

If Calvinism were at present the popular religion, there might be some sense in all this; but there are few that hold it, and even they who profess to do so, contrive to smuggle in 'free-will.' All men now profess to believe that 'God calleth all men to repentance,' that 'he willeth that no man should perish, but that all should have everlasting life,' that 'him who cometh unto me I will in no wise cast out.' How strange then, that there are no responses, or few, to the ordinary invitations of the preacher, while any extraordinary operation is effectual? How strange this constant depreciation of means, this perpetual reference to accident of the commencement of the religious life?

The accident then, to which the man attributes his conversion, is forthwith dressed out in all the rainbow hues of the imagination; the man feels himself to be 'a miracle of grace,' a 'wonderful instance of God's power to save,' a 'prodigy of mercy,' he makes no scruple of calling himself by all these titles, and is actually angry if his neighbors think him any thing less. They see him to be a very good man, but can discern nothing in his life or conduct that merits such extraordinary eulogy.

His wonderful story is told fifty times a year, at last it is narrated to some preacher or other, and he places it in the startling attitude of Religious Romance, or breathes over it the balmy air of Religious Sentementalism, gives it the last finish—and then it becomes 'an interesting anecdote' or 'a touching recital.' Such stories swarm in religious papers—they are retailed in the pulpit, and they make upon the young quite the opposite impression to that which the text conveys that says, 'If they hear not Moses and the prophets neither will they hear though one rose from the dead;' the impression that means are nothing, but 'interesting' and 'touching' casualties every thing.

The constant tendency of dissent to produce this impression is a strange characteristic, and yet looking at it steadily we shall see that the 'accidental character' goes through the whole body. Look at a minister 'preaching to sinners,' as it is called. How personal his addresses are! and how warm! how menacing—threats, terrors, hideous fulminations of hell and vengeance! would you not think that he knew and had a personal acquaintance with every individual there, their besetting sins, their vices and crimes, nay the very inmost secrets of their hearts? And yet the man is not acquainted with perhaps a single individual in that congregation! It is thorough and throughout a bold calculation upon chances and accident—he knows so much of the operation of dissent that it is ten to one that full half of any congregation are not professors—he knows the sympathy of assembled bodies, and that if he gets a feeling of fright and terror started in two or three, it is a great chance that fifty are affected by it. He has five hundred before him—he knows how great the chance that the requisite two or three are there—for 'these he draws his bow at a venture' and lets fly his random shots among the multitude. Poor is the shot indeed that cannot hit a haystack, small the man who preaching the 'terrors of the law to sinners,' cannot with five hundred before him frighten two or three into fits. The whole operation is haphazard, a regular calculation of chances. However, the sinners are beginning to learn the trick of it, and the haphazard fulminations which thirty years ago would smite with dismay whole congregations are listened to now very coolly indeed.

Again: a certain tract is said by the merest chance in the world to have done a vast deal of good in a particular instance. Thirty thousand of it are forthwith printed, and distributors strut forth to put a copy of it in every house in New York city. The same principle is visible here, 'we thereby multiply the chances.'

Let us look again at the arguments that support their missions—what are they? 'Interesting anecdotes,' 'Romantic relations,' haphazard circumstances finely dressed out, 'The conversation of a Jew Rabbi at Constantinople with Dr. Drumskull'—what the American Hohannes Jacopoulos 'told' Mr. Leatherhead, and 'Hajji Ebrahim Theriaki's communications with Mr. Smith at Teheran,'* but principles not abundance of systematic work and results perpetually increasing so as at last to sustain themselves.

But more sadly still is this trust in 'Accident,' this despising of 'System' and of 'Means' manifested in the religious results at home. Enquire with regard to the young in almost any congregation of dissenters—and what are they? Non-professors. Why so? Because Accidental Christianity has naturally run against infant baptism since it is a 'means,' because Accidental Christianity is so liberal that it despises the training up of children in the religion of their parents. And therefore it is that the father is often a Baptist, the mother a Methodist, one or two of the sons Universalists, and the rest non-professors, until the happy accident comes that makes them professors. Can there be any clearer illustration of the accidental character of dissent than this? Therefore it is that such a number of the young are non-professors, the main impression of dissent is agains means and in favor of accident—they are waiting for it, waiting for the extraordinary accident that shall put compulsion upon their will, and drive them forward into the fold. Nay, the impression is so far against means, that the soberest, the gravest, the most moral and exemplary in all the relations of life, would be conceived to act wrongly, if without this extraordinary circumstance they came forward and were baptized into the name of Christ. And therefore owing to the impression, Sabbath after Sabbath they are invited in vain, in vain all the motives, all the inducements of religion are held out to them one hundred times a year, for thirty or forty years together; the man rejects all the proffers of the Gospel, and then the accident comes and he is a converted man.

Tell me not that this is religion, it is nothing else but mockery. The man who feels himself a sinner, who repents and is sincerely determined to amend his life, who has faith in Christ as his Saviour—that man may come forward and enter into the baptismal covenant; nay ought to enter into it; he may enter into it with his head cool, his imagination unstartled, his feelings unexcited. Nay, furthermore, in this condition of mental calmness, and in this only he ought to make a covenant with God—in fact a covenant between one man and another, signed under the influence of such excitement, agitation and external compulsion as generally attends a profession of religion under the accidental system, is nothing more than a fraud and would so be esteemed by any judge in the land, what then is the impiety of such a covenant with God? It is neither more nor less than a horrid mockery.

But most fully is the accidental character of dissent displayed in the intense opposition which it manifests towards every thing systematic in religion, the fierce and contemptuous scorn with which it flouts under the name of formalism, at every thing whose guide and estimate is not self-will—religious self will, for there is such a thing, Mr. Editor, and in these days it calls itself by the name of faith, and scorns antiquity, principle, Scripture, every thing that implies system, means, regular and uniform operation.

The Churchman should not deceive himself; he should not permit himself to be deceived, he and the dissenter lie upon different sides of the line, at opposite poles, the breadth of a hemisphere is between them, the dispute can never be at an end. On the one hand is System, on the other Accident. On the one hand the *will of God*, Eternal, ever the same, invariable, working for and towards the salvation of man, through His Church. And that Church regularly organized, systematic in its action, having means fitted to given ends; sacraments, which used under the due conditions produce their due results; ministries which are effectual from the service of the highest archangel in heaven to that of the humblest deacon upon earth, all working towards the end with due system and subordination. Such is the Church. And truly does that Churchman—and he alone—apprehend the Church who feels his mission to restore harmony and repress disorder, who feels her as a spiritual system, and systematises his life according to her law.

On the other hand lies *religious self-will*, and its result the religious anarchy, the heap of jangling sects and jarring notions that we see around us. In fact to the dissenters even, the very idea of one harmonious system is a startling one; to talk therefore of the Church to him, is to speak of an idea that lies beyond him, he cannot comprehend it. Most pitiable is it to hear his argumentations upon the points connected with it. 'You wont say your ministers are, because of their ordination, better than our's who are so good, so pious, so spiritual—you wont say that Churchmen are better Christians than other denominations,' or else 'Children cannot be better because they are baptized,' or 'How can adults be spiritually benefited by baptism?' In fact the very position of dissenters renders them incapable of apprehending the value of means or of any thing else that depends upon the fact of a spiritual system.

But we are Churchmen, we know the value of system, the value of order and regularity,

* See an admirable exposure of a whole bunch of this romantic rubbish in a late letter by Bishop Southgate. Ten or twelve Jews at Constantinople had, it appears, "very serious conversations" with Mr. Schauffler; the whole "talk" was transcribed, sent here to America, published. "It caused many hearts to rejoice." The result was just—nothing. The Jews wanted some old clothes and got them, and that was the last of "this extraordinary movement."

the worth of means of grace—we therefore shall adhere to the Church, and do our best to bring it into contact with all classes of the population; we shall adhere to her system, and day by day bring our theory, the system of the Prayer Book into fuller operation; we appreciate the worth of means, and shall put at their due value the sacraments of the Church, Baptism and the Holy Eucharist. For the Church we know 'to be the fulness of him that filleth all in all,' the image upon each of the harmonies and the order in heaven, and therefore her means are not haphazard practices, but sure instruments and channels of grace.

These were the sentiments of the Church before Calvin or Wesley existed, these will be her sentiments when not a living man upon the earth is called by their name, when the sole memorial of the Puritans shall be half a line in Ecclesiastical History. 'Puritans, a political sect whose principles it is very difficult to understand, as but a few fragments of their writings have survived the ravages of time.' W. A.

For the Churchman.

Tracts for the Seasons.

NO. XVI.

Our Lord manifested an affectionately anxious solicitude to prepare His apostles for His departure from the earth; and promised that after He had gone He would send them another Comforter to support them in their trials, aid them in their difficulties, infuse into them a thorough knowledge of His system, and crown with success their exertions in its cause. After His decease and resurrection, He reminded them of what He had before said, and commanded "them that they should not depart from Jerusalem, but wait for the promise of the Father; which, saith He, ye have heard of Me."

They tarried accordingly at Jerusalem, and supplied the vacancy in their number occasioned by the apostacy of Judas. At length "the day of Pentecost was fully come." It was a time peculiarly favorable for any interposition which God might be pleased to manifest for His Church. This feast was commemorative of the delivery of the law on Sinai, when it was the duty of every Jew to repair to the holy city, Jerusalem, and offer the first fruits of the earth in humble acknowledgment of his dependence on his Maker. It naturally called together a vast concourse of people. Jews and proselytes were collected "out of every nation under heaven."

This time then, and this place, were peculiarly adapted to the *fulfilment* of the promise of the Father, as so many gathered from various and distant parts of the earth were soon to return to their respective homes, there to make known what they had seen and heard.

During this feast, and at Jerusalem, the apostles "were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This is the great event embraced by the Church in her Whitsuntide commemoration. It suggests a variety of reflections connected with both faith aud practice.

Jesus had passed more than thirty years on earth. The last three were peculiarly devoted to the public functions of His ministry; in which He largely encountered the scorn of the world, the insults of the profane, and the persecutions of power. These, so far from suffering Him or His religion to gain influence, pursued Him to His death. His very resurrection by no means produced in many who must have known it the effect naturally to be expected. Every effort was made to counteract its influence. He at length left the world; and not in manner favorable to the excitement of any considerable share of public attention. His despised followers were to propagate His religion with the whole world opposed to their small band.

Learned men among the Gentiles denounced the faith they preached as foolishness, unworthy of serious regard, and beneath the notice of philosophers. The devout according to their manner looked upon it with abhorrence for impugning the religion of their fathers, and presenting the objects of their adoration in their proper degradation and insignificance. The populace were indignant at the blow which it aimed at their favorite vices and pleasures. Politicians cast a suspicious eye on the civil discord and confusion which might result from these and similar circumstances. Thus great watchfulness, force, and violence of opposition were enlisted against the gospel.

The Jews found its doctrines levelled against their spiritual pride, an affection which exerts a peculiarly strong and unfavorable influence over the human heart. They found in them the disappointment of the hopes they had entertained of being rescued by the Messiah from foreign bondage, and exalted to the height of national prosperity and splendor, and the frustration of many exaggerated, distorted, but fondly cherished views which had resulted from their misunderstanding or perversion of the prophecies. Such a religion, then, of course met their warm, decided, and unrelenting opposition. In their cherished hatred for its Founder, they had persecuted and murdered Him. Nor was this malevolent affection abated towards His followers and active servants.

The Gentiles and Jews, thus arrayed against the religion of Jesus, possessed all the means of opposing it which could be afforded by extensive civil, military, and ecclesiastical authority.

Here then were a few insignificant men, without any worldly influence, of but humble and despised walks of life, who were to propagate a new religion that had met, and could be expected to meet, but the most violent opposition from the world; against which popular clamor was raised, and authority and power exerted; and to impede the progress of which men of the most opposite sentiments and views cordially united.

But this was the religion of God, and He would execute His design in propagating it. Its few humble followers patiently wait the operation of the promised means. At length the time arrives. Stupendous displays of divine power fit them for the work. They hear "a sound from heaven as of a rushing mighty wind." It is the advent of the Holy Ghost, the promised Comforter. They behold "cloven tongues like as of fire" rest "upon each of them." It is a visible manifestation of that gift of the Spirit whereby they are immediately fitted to carry the sound of the gospel to all people, nations, and languages. "They" are "all filled with the Holy Ghost." The promise of the Father is fulfilled. They are endued with power from on high. Thus prepared, they march forth a holy and determined band. They who but lately forsook their Lord and fled are now undaunted in their adherence to His cause, even through sufferings and unto death. They who but lately concealed themselves for fear of the Jews, now enter their most public assemblies, boldly accusing them of being the murderers of the Holy One and the Just, of having forsaken the true spirit of their religion, of having disgraced the great lawgiver whose followers they are proud to boast themselves, and of being virtual unbelievers in the scriptures which they pretend to reverence as divine. He in particular who but lately abjured his Master is now eminently zealous and indefatigable in His cause, shrinking from no danger, and appalled by no difficulties.

The heroes of the cross confirm the truth of their mission by the strongest testimony. Without previous study they preach the Gospel in all the languages of the known world. They manifest the power of the Holy Ghost imparted to them by working miracles. Lingering and aggravated diseases fly at their word. At their word the dead spring up to life. At their rebuke instant death is inflicted on transgressors. The name of Jesus Christ of Nazareth is that in which they do these mighty works.

What wonder that under these circumstances the word of God should mightily grow and increase; that in a single day three thousand souls should be added to the Church; that all opposition was vain; and that the religion of the Cross, once counted foolishness, should at length become established in the vast Roman empire! What wonder indeed when we see the mighty power of God thus exerted in its behalf!

Still the blind infidel will insist that this religion is false, and consequently that the hand of God never was put forth for its propagation. Most truly may it be affirmed that if such a religion, under such circumstances, should spread without the immediate agency of Heaven, we should be constrained to believe a vastly more improbable miracle than any of which the Scriptures inform us. Without the divine interposition related in the text, or some other producing similar effects, it would have been impossible for the Christian faith to gain ground in the world. Human systems of religion have ever had recourse to those means which invite or constrain acquiescence by appealing either to the passions or the fears of men. They have favored indulgences which our fallen nature craves, enticed disciples by artful allurements, or forced their way by fire and sword. The Christian system naturally provokes the opposition of man's corrupt passions, prejudices, and affections. The weapons of its warfare are not those with which human force bears down opposition. They are not carnal. They must be spiritual. They must be mighty through the power of God. Nothing else can possibly account for the prevalence and security of the Christian religion.

Therefore in the plenteous effusion of the spirit of grace to the memory of which the Church devotes her Whitsun-celebrations, let her members gratefully contemplate the means whereby the religion which they profess, which is the source of their dearest hopes, and whence are derived their greatest privileges, most valuable pleasures, and only true consolations, was originally promulgated, and has been preserved and handed down to them. Let them rejoice in the commemoration of an event in which, after the Father had sent the Son to redeem and instruct the world; and the Son had executed the arduous and perfect earthly ministry connected with His functions of unspeakable love and mercy; the Holy Ghost, the Third Person in the Trinity, descends to complete the work; to provide adequate means for diffusing, and pressing home to the individual heart, that knowledge and just appreciation of the Redeemer's grace and mercy on which are to be built justifying and saving faith, and true Christian hope and charity; and to impart and extend those influences of divine grace whereby alone these evangelical virtues can be cherished and exercised. Let them implicitly believe, and freely place their whole trust for salvation, in that gospel to propagate which the apostles of Christ were thus endued with power from on high. It bears the stamp of the authority of Him who can reward with heaven and punish with hell. Let them study well, and carefully treasure up in their hearts, its religious and moral teachings. In the humbling, holy, all-controlling, and all-confiding faith which it requires, let them look unto Jesus as the Author and Finisher of all their spiritual hopes, privileges, and enjoyments. Let them seek of Him, in the devout and faithful use of His appointed means, that grace, purchased of the Father by His merits, and His free gift to all who duly ask it, whereby alone the religious and moral obligations of the Gospel can be discharged; and in faithfully applying that grace, devote themselves to walking in all the commandments and ordinances of the Lord.

The duties prescribed by a religion proclaimed and propagated under the immediate sanction, and through the direct agency of Heaven, cannot be of an unimportant or indifferent character. Invested as they are with the most awful sanctions, they cannot but be of the deepest interest to every man, and bounden upon him by the strictest terms of obligation.

And when he reflects on the unhappy fact of his own inability to discharge religious and moral duty, and of the wretched influence over him of the frailty and corruption of his nature, let him remember for his satisfaction and comfort that the influences of the Holy Ghost were not confined to the day of Pentecost, or the time of the Apostles. They were not vouchsafed only to promote the Christian cause in its commencement. They are put within the reach of all, at all times who will stir up the ability which God gives to all to profit by them. They are granted—and are the only sufficient means—for the blessed purposes of spiritual renewal, sanctification, guidance, and strength. The first or preventing influences of divine grace duly applied, means are appointed, the proper use of which has promise of the daily increase, more and more, of its heavenly effusions. It was only the extraordinary emanations of the Spirit which came as in a rushing mighty wind, and as tongues of fire. Those vouchsafed for ordinary operation on the hearts of Christians, came as the still small voice, as the descent of the mild and gentle dove, as the reward of humble faithful seeking.

While then we are rightly convinced that without the aids of divine grace, we can maintain neither the faith nor hope nor charity of the gospel, let us remember that in the exercise of that faith we must seek and cherish those aids by prayer, by the services and ordinances of the Church, and by humble and consistent devotion of heart to the ways of God's laws, and the works of His commandments. Then will God, for Christ's sake, surely keep and perform His gracious promise to extend to us those aids; and we shall find them sufficient for that holiness here which, through the merits of the Redeemer's atonement, will be acceptable in His sight, and that happiness hereafter which Jesus has purchased for His faithful people.

As, then, they desire that holiness and happiness, let Christians give true and sincere devotion to the use of the appointed means of obtaining and increasing in their hearts the influences of the Holy Ghost the Comforter. They will find them possessed of promise of the life which now is, and of that which is to come—imparting the purest pleasures, and mitigating the severest trials of this mortal pilgrimage, and surely conducting to glory, honor, and immortality in heaven.

But the impenitent sinner, who is unaffected by the interposition in his behalf of divine love and mercy, must answer to his conscience and his God. Shall it be for naught that the Everlasting Three have counselled for his good? Shall it be but to increase his condemnation that God has deigned to bring to him a message of love which he refuses to hear, and an offer of salvation which he refuses to accept? Infinite as are the blessings accruing to the humble, penitent, and faithful Christian from the gospel scheme of salvation, it cannot otherwise than greatly increase the condemnation of those to whom the heavenly gift is offered, and they refuse to accept it, and even treat it with contempt and insult. To such the Blessed Spirit, grieved by their obduracy, and provoked by their ingratitude, will surely address the solemn stirring remonstrance which, by the pen of Solomon, He has given for man's warning and admonition.—"Because I have called and ye refused; I have stretched out My hand and no man regarded; but ye have set at naught all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of My counsel They despised My reproof. Therefore shall they eat the fruit of their own way, and be filled with their own devices." B. T. O.

For the Churchman.

Mr. Editor,—A step of serious importance to the Church in this country has just been taken. The question no longer exists whether our Church will implicitly yield obedience to her clear and established laws or explain them away for expediency's sake. It is decided—two candidates have been dismissed by the Standing Committee of this diocese and have received ordination at the hands of the bishop of another diocese; and we are gravely told by the Churchman that this act has been consummated under the 8th sec. of canon 9th of 1841, which is as follows:—

"A candidate for orders may, on letter of dismission from the Bishop, or Standing Committee of the diocese in which he was admitted a candidate, be transferred to the jurisdiction of any Bishop of the Church; if there be a Bishop within the diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former."

To this is added:—

"Whatever opinion may be formed of the construction of the canon, it is gratifying to know that our candidates can be ordained."

Now sir, your expressed gratification of the act is, of course, equivalent to an endorsement of the same. And how you can reconcile this with the sentiments avowed in your sermon of Jan. 5th, I am utterly unable to conceive. You there say, "I submit to a result brought about in conformity with her (the Church's) canonical provisions:" and after giving us examples of Socrates, Fenelon and Laud, who would not avail themselves of any means to escape a sentence equally unjust with our Bishop's, you again declare, "I submit to the deprivation of episcopal services as long as the deprivation lasts."

I am equally at a loss to perceive how a question can be raised as to the construction of the canon, for I can see but one meaning which it can possibly have, and that is—*if there be a bishop within the diocese where the candidate resides he shall apply to no other bishop for ordination without the permission of the former.* The only questions which can arise on the subject is, Was there a bishop in this diocese at the time of the application to another bishop? Did he give his permission for the application? To the first of these questions an unequivocal answer has been given by the Standing Committee, by yourself, and by myself, that this diocese has not for one moment during the application been without a bishop—and as for the latter the sentence of suspension fully answers it. In any view of the case I can possibly see, the clear and established law of the Church has been set aside because it was expedient that we should have ordinations. I exceedingly lament this occurrence not only because it is ever dangerous to depart from law, but because I would not that the least effort should be made to evade a sentence so positively unjust as the one under which we are groaning. Let us feel the whole weight of its blighting influence, and those who inflicted it the undivided responsibility.

The question naturally arises in my mind why the Bishop of New Jersey was not applied to under this newly discovered section of a canon, as he had been the choice under the former arrangement; but I suspect the answer would be that he is too good an exponent of the canons to have allowed any hopes of success.

That the Bishop of Delaware did conscientiously ordain the candidates I do not doubt; and the application to him on that account is only the more humiliating to us, for I suppose he believes with those who voted for deposition that our diocese is without a bishop.

Hoping you will give this, my first and probably my last communication, a place in your columns, I am yours truly, S.

For the Churchman.

Mr. Editor,—The fallacy of representing Bible Societies, so called, (the American and the New York for instance,) as societies for the distribution solely of the Holy Scriptures without note or comment, must be obvious to every reflecting person. Their funds go also to the extensive distribution of speeches, reports, letters, resolutions, &c. &c., which, in honest English, are *Tracts* designed to give the views therein contained of religious principles and duty. Their views may be right or they may be wrong. The mere *sending of them abroad* is inconsistent with the *profession* on which such societies are founded and funds raised for them, and with an *alleged character* of them much lauded often in the very Tracts which thus show the untenableness of the allegation. And even if such speeches, &c. are not, as they often are, printed and distributed at the expense of the societies, the very fact of their being made in the name, under the appointment, and therefore by the authority of the societies, before large audiences, is a publication of them to which, as well as to the *printed* tracts, every subscriber and donor to the societies contributes of his means and influence. Some two years ago such a society, in New England, through one of its speakers, spoke of that being the true and genuine Christianity in which Trinitarians, Socinians, Universalists, and the other *sects of the Christian Church*, were all agreed. We remember how the Church was publicly insulted in this city last Fall, by a person acting in the name and by the authority of the New York Bible Society.

In honest truth these are societies for distributing both Bibles and Tracts; the latter giving numberless notes and comments on the Bible, got up without the least reference to the Church's standards of Catholic evangelical truth.

And so comprehensive are these note and comment additions to the word of God, that our Romanist as well as Protestant brethren of all sects, may find themselves accommodated by them. I hold in my hand a French version of the New Testament having the words "New York Bible Society" stamped on the cover, and the words "Pour la Societé Biblique Ameri caine" printed on the title page. It is therefore, I presume, of authority. Now I am not very particularly acquainted with the French language; but I know enough of it to satisfy me that this Bible Society version is at least one of very questionable purity. For instance: there is the text Hebrews xi. 21, which the Church renders in honest conformity with the Greek original, "By faith Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, *leaning* upon the top of his staff;" the word "*leaning*" being added by the translators in order to give the true meaning of the original which is literally "worshipped upon the top of his staff." This is a simple and touching picture of a venerable man, so enfeebled by the infirmities of age as to be obliged to lean upon his staff even when in the act of worship. It is also, let it be repeated, a true translation of the original. But what says the Bible Society version? I give the French for the information of your readers who understand that language. "Cèst par la foi que Jacob mourant bénit chacun des enfans de Joseph, et qu'il s'inclina profondément devant le bâton *de commandment que portoit son fils*." These italicised words have nothing to correspond with them in the original. They are *mere note and comment*. I would respectfully ask French scholars if this "*s'inclina profondément devant*" could be better translated than in the words "*bow down to*" of the second commandment. The Bible Society therefore tells us here that Jacob *bowed down to his staff*. Your readers are probably aware that the society takes this comment from the Roman Church. The same authority connects it with the opinion that the top of the staff was wrought into a graven image, and that *this* was *worshipped* by Jacob. Here then the American and New York Bible Societies distribute a comment favorable to *the worship of images*.

This same New Testament changes the several heart-stirring calls, warnings, and threatenings of the gospel which urge to the great duty of *repentance*, into precepts and injunctions for *doing penance*.

Again. There is Ephesians v. 32. St. Paul, having spoken of the connection of Christ with His Church, as symbolized by that of man and wife in marriage, says, in obvious reference to this oneness of the Church and its Head, "This is a great mystery: but I speak concerning Christ and the Church:" as much as to say, When I apply to the matter now in hand the expression "*great mystery*," you must remember that I apply it, not to the union of man and wife in marriage, but to the higher topic embraced, the union of "Christ and the Church."

But what says the Bible Society's book? "Ce sacrement est grand, je dis en *Jésus* Christ et en l'église," literally, This sacrament is great, I say in Christ and in the Church. If I might venture a paraphrase it would be, This —the union of man and wife, *marriage*—is a great sacrament according to Christ's and the Church's view of it. In other words, matrimony is one of the Christian sacraments. Here again these Bible Societies are agents for distributing Rome's notes and comments on the Scriptures.

How much more popery there is in this volume I do not know.

The Church in this city is endeavoring, through the instrumentality of two organized French parishes, served by worthy priests, to rescue the good people who come among us from France from papal bonds, or prevent their being brought into them. *The Bible Societies*, which must suit *all denominations*, are throwing difficulties in her way. Obsta.

For the Churchman.

Lays of the Ancient Church.

NO. I.

The Legend of St. Mary Magdalene.

"πορευου εἰς ειρηνην."—St. Luke.

'Twas before the Saviour's trial,
At the Hebrew leper's board,
From her alabaster vial
Magdalen the spikenard poured.
Flowed the precious perfume filling
All the air with odors sweet;
But from Mary's eyes distilling,
Came an offering far more meet
Even than the costly ointment,
For the worn and weary feet
Of the blessed Lord.

Ever weeping, ever loving,
Low she kneeled before him there;
Tears and perfume both removing,
With her soft and clustering hair.
But she wakened thoughts of evil
In the minds of those Eleven:
And—the readiest to cavil—
Spake the Traitor cursed of Heaven,
"How much better were this ointment
Vended, and the money given
For the poor to share."

Thus Iscariot reproved her,
Thinking, "'Twould my store increase."
But when Jesus looked, he loved her,
And he bade their murmurs cease—
Saying—"Not for her preferment
Doth she so before me bow;
But it is for mine interment,
That she thus anoints me now."
Then he uttered, turning towards her,
With a meek and gentle brow,
"Mary, go in peace!"

Who doth love, shall be forgiven!
He hath mercies still in store;
He hath boundless power, in Heaven,
Whom the Cross of Calvary bore.
Earthly hope may fail to ease us,
When we bend in our despair:
But the gentle heart of Jesus
Turneth never from a prayer!
To the asker all is granted;
He that seeketh findeth there
Rest forevermore."

Lamb of God, our Priest and Pastor,
Who can'st bid our evil cease,
Ever dear and holy Master,
Make our feeble love increase!
So that when we seek thee, owning
That thy wrath is our desert,
That kind voice, at whose atoning
All iniquities depart,
May be heard from thine enthronement
Gently saying in our hearts,
"Sinner, go in peace!"

Acolytus.

For the Churchman.

Mr. Editor,—The reading of the article of your correspondent 'W.' in the last Churchman, led me to refer to a letter lately received from one of the most intelligent laymen in the diocese of Maryland, who was a member of the last General Convention, and who has since been called to a high judicial station in his native State.

In adverting to the proceedings in the case of Bishop Onderdonk, he makes this remark: "A court executing a law which authorizes them to punish by imprisonment, would scarcely be justified in making the imprisonment *indefinite*. A legislative body may commit for contempt, but the person is entitled to a discharge as soon as the legislature adjourns, although the order for commitment *does not specify any time*." If this be so, and who can doubt it, does not the argument by parity of reason apply to Ecclesiastical courts, as well as to civil tribunals? I know no reason to the contrary, and the consequence of this application of it to the sentence in Bishop Onderdonk's case, must be apparent to all. D.

The Churchman.

New York: Saturday, May 10, 1845.

Our correspondent "S." takes us roundly to task for our *expressed gratification* of Bishop Lee's ordination of two of our candidates and our "endorsement" of the same. We have expressed no such gratification, and have made no such endorsement. Our gratification pointed merely to the result, and was accompanied by an intimation of doubt as to the propriety of the means by which the result was brought about. "*Whatever opinion*," we said, "*may be formed of the construction of the canon*, it is gratifying to know that our candidates can be ordained." We are gratified for the sake of the candidates that they are relieved from one of the most cruel deprivations to which young men can be subjected; and our correspondent might as well charge us with an "expressed gratification" of Bishop Lee's consecrators for consecrating him or of his father for begetting him, as with an "expressed gratification of the act" of Bishop Lee in ordaining the candidates. We said nothing of Bishop Lee's act except to intimate a doubt of its propriety, and of the propriety of all and every agency which contributed to it; but merely expressed our gratification at the effects or consequences of the act as respected the candidates.

We do not intend by this, or by any thing that we have said to express *an opinion* one way or the other on the course of the Standing Committee. That body is composed of able and upright men, who are far more competent to expound the canons than we are or ever expect to be; they have been placed in a new and painful position; and if we cannot fully adopt their conclusions we may at least be pardoned for not uniting with "S." in assailing them.

If it be said that even this gratification argues inconsistency and weakness; that we ought not to be gratified at the relief of the candidates while we have *a doubt* of the rectitude of the means by which this relief is effected; if this be said, we have no defence to offer. It is a weakness; and a weakness which we should be ashamed of, and promise never to repeat, if there were one man in the diocese besides "S." who is inflexibly resolved to carry out the sentence in its spirit to the very letter and in utter disregard of consequences.

"S." we suppose to be such a man. He goes, we suppose, for the sentence out and out, and throws to the winds all that sort of expediency which even remotely or indirectly countenances a departure from duty. On the one hand he firmly refuses to connive at the ordination of candidates, and on the other he sternly rebukes every attempt to evade the sentence or the canons by bringing about a resignation. The stale cry of "usefulness gone" and the covert scheme for some local or party end which influence the timid or the worldly, have no place in his mind. He "would not have the least effort made to avoid a sentence so positively unjust," but would have "us feel the whole weight of its blighting influence." He stands shoulder to shoulder with Bishop Doane, who has never advised resignation, and to whom he pays a just tribute of admiration. But "S." may be assured that there are few, very few such men as himself and Bishop Doane; and he is perhaps little aware, from the unsophisticated integrity of his heart, that almost all, or all of those who agree with him in rebuking us for our weak gratification of the ordination of candidates, will adopt the same sort of expediency at which "S." is so sternly indignant, for the sake of bringing about a resignation. Suffice it for us that we can follow such a man *hand passibus aequis*.

It is marvellous, however, that so stern a writer should calmly contemplate the trial of our Bishop under an *ex post facto* law, the suffering of himself and his Diocese under an illegal sentence (and "S." will never deny the illegality either of the trial or the sentence) and then point to the ordination of two unfortunate candidates as THE "step of serious importance" which decides whether our Church is or is not to be governed by clear and well established laws.

And yet more marvellous is it that even "S." with all his love of Roman virtue and abhorrence of Punic *faith*, cannot conclude his indignant expostulation with us for our sympathy with the candidates without complimenting Bishop Lee on his *conscientiousness* in a *departure from the law* of the Church. There is no law against a suspended bishop's consenting to the dismission of a candidate *as far as he canonically may*; no law against a candidate's availing himself of such permission; and therefore our bishop and his candidates need no opiate for their consciences, for they violate no rule of conscience in giving or acting on such consent. But Bishop Lee refuses the letters dismissory which contain a *written expression* of this consent, ordains the candidates without regard to the consent and, as "S." supposes, in violation of the canon which is the proper rule of his conscience, and is told by "S." that he has acted *conscientiously!*

Such incongruities assuage, in some degree, our regret that so unflinching an opponent of expediency should in the spring of 1845 send his "first and probably last communication" to our paper.

Our conviction of the nullity of the sentence of the late Episcopal Court is greatly strengthened by the argument of our correspondent "Latet" of this week, as well as by those of "W." of last week.

Both of these writers dissent from us as respects the nullity of the sentence; but both agree that an indefinite suspension, unless it can be removed, is equivalent to deposition.

Of course maintaining the validity of the sentence they are bound to show how it can be removed. "Latet" thinks that the power of removing it is vested in the Court, which may now act through the bishops collectively.

But the insuperable objection to this view is that the Court has no existence. It was created for a temporary purpose, and when that purpose was accomplished it ceased to exist. The Court had no more being after the sentence than a jury after a verdict, or a board of arbitrators after its award. The particular trial was the limitation of its judicial existence and power; and if the Court is not in being to act for itself, much less can it act by others. The canon gave the Court while it was in being power to make the suspension definite; but this power expired with the being of the Court; so that when the Bishops broke up as a Court, the whole matter was effectually beyond their control.

We proposed to show that there was a distinction between "deposition" and "perpetual suspension," and to attain that end, pointed out certain qualities which belonged to deposition which did not characterize perpetual suspension, and certain qualities which belonged to "perpetual suspension," and did not characterize "deposition." Thus we affirmed that our canons prohibit one deposed from being restored, but do *not* so prohibit one perpetually suspended; that a deposed bishop has *lost* his office, that one perpetually suspended has *not* lost his office, but is debarred from the exercise of it; that one deposed is degraded to the rank of a layman, and has neither clerical office nor title, and that one perpetually suspended is not degraded to the rank of a layman, and may retain both his clerical title and office. The Churchman supposes we undertook to give a *definition* of perpetual suspension; but not so; our object was to show the distinction between it and deposition, and this we humbly suggest may as well be done by negatives as by affirmatives. But we are gravely told that to say,

"A man deposed has lost his office and can never regain it; one perpetually suspended has not lost his office, but is debarred from the exercise of it."

shows no distinction between deposition and perpetual suspension, because what is said of perpetual suspension "may be said of a bishop under the palsy, insanity or confinement, 'that be has not lost his office, but is debarred from the exercise of it.'" And so again we are told that to say,

"One deposed is degraded to the rank of a layman; one suspended forever may retain his clerical office; one deposed retains no clerical title; one suspended forever, may retain both the name and honor of his clerical dignity,"

marks no distinction between deposition and perpetual suspension, because, "what is said of 'one suspended forever,' is not distinctive of such a one, but may be applied to hundreds of others. For not only 'one suspended forever,' but one suspended, or one admonished, and one neither suspended nor admonished 'may retain his clerical office,' and may retain both the name and honor of his clerical dignity."

Without pretending to any logical acumen and skill, we cannot permit ourselves to be blinded by this curious fallacy. The error of the Churchman consists, it seems to us, in thinking that no distinction can be shown between two things, unless all the qualities affirmed or denied of either, may be affirmed or denied of either *exclusively*. According to his reasoning, in order to indicate a difference between deposition and perpetual suspension, whatever is affirmed of deposition, and denied of perpetual suspension, must be some peculiar quality of perpetual suspension, belonging exclusively to it, and not shared in common with any thing else, and vice versa. To syllogise his argument, it would stand thus:

1. One deposed has lost his office, and can never regain it.
2. One perpetually suspended, has not lost his office, but is debarred from the exercise of it.
3. But an insane Bishop has not lost his office, but is debarred from the exercise of it.
4. Therefore no distinction is shown between deposition and perpetual suspension.

1. One deposed can retain neither clerical title nor dignity.
2. One perpetually suspended may retain both clerical title and dignity.
3. But one admonished may retain clerical title and dignity.
4. Therefore no distinction is shown between deposition and perpetual suspension, or

This sophism may be illustrated by several others, analogous to it. Suppose a person called on to show the difference between certain things, e. g. a pine-apple and an orange, grass and snow, bread and a stone, red and white, and he proceeds to do so by enumerating particular qualities, one after the other, in regard to which they are dissimilar, as stated in numbers 1 and 2 of the following fallacies, and a hostile critic propounds number 3, and then quietly passes to the conclusion, number 4,—what, we ask, would be thought of his novel mode of reasoning?

1. A pine-apple is conical.
2. An orange is round.
3. But the world is round.
4. Therefore no difference is shown between the pine-apple and the orange, and for aught that appears they are the same.

1. Grass is green; 2. Snow is white; 3. But milk is white; 4. Therefore no difference is shown between grass and snow.

Or—

1. Grass is green; 2. Snow is not green; 3. But milk is not green; 4. Therefore, &c.

1. Bread is good for food; 2. A stone is not good for food; 3. But arsenic is not good for food; 4. Therefore, &c.

1. Red is one of the colors of the prism.
2. White is not one of the colors of the prism.
3. But black is not one of the colors of the prism.
4. Therefore no difference is shown between red and white, and
5. If no difference is shown, or can be shown, it follows that red is white.—*Prot. Churchman.*

We denied that there was any such thing as *perpetual suspension* under our canons; and we called on the Protestant Churchman, if there were, to distinguish it from deposition. This he undertook to do; and the object of our reply was to show that he did not *distinguish* it from deposition—that of all the marks which he assigned to perpetual suspension not one was *proper to it*, but that all were *common to it and something else* besides perpetual suspension. We did not look for an exact definition of perpetual suspension; but we did look for some one mark or note which should *distinguish* it; some one mark or note which should show the difference between *it alone* and deposition. The Protestant Churchman has not given, and, as it now manifestly appears, cannot give any such distinctive mark. What he says of perpetual suspension is seen by his own confession to be no more distinctive of it than roundness is distinctive of an orange. All that he attributes to *perpetual suspension* to make it *different* from *deposition* he is obliged to borrow from some other species of inability besides that of perpetual suspension; and so his difference is not a distinction. He has not distinguished and cannot distinguish perpetual suspension *alone* from deposition. He has not *distinguished* and cannot *distinguish* perpetual suspension from anything nor from nothing. He has not named and cannot name anything *peculiar* to it. Hence our position stands firm that there is no such thing under our canons as perpetual suspension. The trunk of Turnus was *sine nomine corpus*, but this perpetual suspension is *sine corpore nomen*; a name and nothing more. A small ending for so brave a beginning.

By the steamer Hibernia we have English dates to the 18th April, but find very little news of interest.

All other topics seem to have given way to that of the increased grant to Maynooth. Meetings were holding and petitions forwarding to Parliament from all parts of the kingdom. The excitement was very great, but the ministry were perfectly firm in their determination, and the unexpected adhesion of Mr. Gladstone to the measure, was a severe blow to those who had counted largely on his disapproval of it. There was too much bluster on one side, and too much discipline on the other, to leave any doubt of the result.

Archdeacon Samuel Wilberforce, author of the History of the American Church, has received the appointment of Dean of Westminster, in place of Dr. Turton. He is to be succeeded in the archdeaconry of Surrey by the Rev. Dr. Dealtry. The Rev.

Robert Scott, known by his translation, in conjuuction with Mr. Liddell, of Passow's Greek Lexicon, and as an eminent scholar, has received a prebendal stall in Exeter Cathedral. The Rev. Dr. Wolff reached Malta, March 25th, on his way home. The Rev. Hugh McNeile in a characteristic letter has intimated an intention of leaving his charge, St. Jude's, Liverpool, at the end of a year. The election for Church-wardens in Leeds resulted in the choice of persons holding Chartist opinions.

The "Requisitionists," we understand, presented their Address to the Hebdomadal Board on Monday last; and, according to ordinary rules, the subject would come under discussion on the Monday succeeding. In the interval, we would crave leave to inform the Board that, whatever numbers they may boast of possessing, arguments are multiplying very rapidly against them. Among the host of Pamphleteers that were called forth on the former occasion not one (with the exception of Mr. Garbett) espoused their side. We now desire to call attention to the recent Quarterly issue of the Reviews. It might be expected, perhaps, that the "Christian Remembrancer" would be on the side of the opposition; but the exposure of Hebdomadal policy in the article headed "Recent Proceedings at Oxford" is of such a nature, that even the Heads of Houses, we conceive, cannot quite take it as matter of course. Next comes the "Theologian." The object of this Review is to maintain an entire freedom from party. But on this point its language is most decided. It charges the Heads with "ruining" the University; and "entreats them to pause." But, most cruel blow of all, the "English Review" now declares against them, "strongly deprecating" any measure against Mr. Newman; and denouncing the present movement as "an unnecessary disturbance of the peace of the University," and "anything but respectful to the Heads of the Church," who have already expressed their opinions upon No. XC.

In all soberness, we ask the Heads of Houses what *they can think* they have to set against this union of all the reasoning portion of Oxford Graduates? Nothing, it must be answered, but sheer passion, and personal antipathy. Whether it can be their vocation to pander to such feelings, we would beg them judge.—*Eng. Ch.*

The English Churchman and Churchman's Newspaper speak favorably of a pamphlet entitled "Maynooth, the Crown and the Country." From a review of it in the latter journal, we quote the following:

What claims has Maynooth to public approval and patronage, or to increased national support? It is a seminary entirely in the hands of the titular hierarchy of Ireland—that is, in the hands of the pope—for [the quotation is from the pamphlet] "let it also be remembered that the *bishops* of Ireland are appointed by the *pope*, that they nominate the professors at Maynooth, that they have supreme control over its doctrine and discipline, that they appoint to all the spiritual cures in their respective dioceses, and that five eighths of the future priests of Ireland are trained at Maynooth. Let it also be recollected that 'the *four archbishops*' cannot exercise even Episcopal functions, before they receive their *pallium* from *Rome*; that all the *bishops* are bound to the *pope*, first, by subscription of the Trent Creed and by the Trent oath to him as *priests*, and secondly, by a most solemn one of subjection and fidelity to him as *bishops*. Thus we have a correct notion of the extent and power of the papal influence, *through* Maynooth, over Ireland generally, and peculiarly and directly *upon* Maynooth itself. We do not hesitate, then, to affirm, that the mainspring of the machine is no other than the pope himself. The British nation pays for Maynooth, and the pope governs it. And may it not now be justly required, that either the nation should cease to support, or the pope cease to rule it? Certainly the question must and will be asked, whether it is fit that in the nineteenth century an *addition* should be made to this tax of *Peterpence*, already levied in Protestant England, for the aggrandizement of the pope's power in these realms, to the detriment of the British monarchy?"

NARRATIVE OF THE UNITED STATES EXPLORING EXPEDITION. *During the years* 1838, 1839, 1840, 1841, 1842. *By* CHARLES WILKES, U. S. N., *Commander of the Expedition.* Philadelphia: Lea & Blanchard.

A cheaper edition of the original, in five imperial octavo volumes, which, from its elegance, lays claim to a high rank among American specimens of typography. The present contains the same reading matter with the former, but is issued at a more accessible price, by the omission of such non-essentials as costly steel plates and vignettes. Still, even this, is an elegant work, and one which would do honor to any publisher. The "Narrative" is copious and interesting, not overloaded with scientific or nautical technicalities, but combining with the results of careful explorations all the information of any travels. The accounts of South American political revolutions are of high value, but we could have desired more attention to have been paid to the religious and social aspects of the countries visited. The influence of the Roman system on the southern nations of our continent has but scanty consideration, in part from the want of authentic sources to draw from, and the volume before us gives no other light on the subject than what may be found in a passing mention of the quantity of gold and silver in this or that cathedral. However, it would hardly be reasonable to expect more, when we allow that so much has been done with credit to the country and for the interest of science.

THE BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW for May is marked as usual by great ability and varied learning. Independently of these characteristics, it is no small recommendation that the captious bickering tone of many periodicals meets with no encouragement in the publication before us. It is quite a novelty of late to find topics of general interest discussed without the intrusion of adventitious matter. The leading article is entitled "Reformers before the Reformation," and consists of brief biographies of the leading members of an institution called "Brethren of the Life in Common," which flourished during the 14th and 15th centuries in Holland and produced, among others, Thomas a Kempis. The entire article is well worth reading, but we can venture on no more than the following extract:—

There were in the community of the Brethren two theological elements, the one practical, the other doctrinal; the one designed more for Christians in general, the other for the smaller circle of reflecting and philosophic minds. These might be united in one man, or they might be so far separated, that one individual might give a preponderance to the former and carry it to the highest degree of perfection, and another to the latter. Such a separation actually took place. The two most distinguished men of the fraternity, who were born and bred in its spirit, Thomas a Kempis and Johan Wessel were the purest representatives of these two elements, the former preceding in point of time, as was natural perhaps, and setting forth ascetic Christianity in its noblest and most winning form, the other unfolding in the clearest and most perfect manner in that age the system of Christian doctrines. From the nature of the case, the theologian would more readily come in collision with the authority of the Church than the ascetic. But while the one was breaking through the incrustation which had been formed over society, the other was preparing a warm germinal principle in the heart of the people, which would supply new life and energy when the incubus of antiquated formalism should be thrown aside. To form Thomas for this great work assigned him by Providence every thing conspired, natural constitution and temperament, early domestic training, education in the schools, the whole tenor of his life and the moral condition of the age.

The character of his mind, in its original stamp, was evidently predisposed to a quiet, contemplative introverted life. There breathes in all his writings a peculiar spirit of satisfaction and repose, and there beats gently a pulse of inward joy, cheerfulness and delight. We feel, as we read, that the writer moves only in this inner spiritual circle, but in this is perfectly happy. The cell, narrow indeed, but cheered by the love of God and of Christ, is to him a paradise, which he would exchange only for heaven. The duties of subjection, of prayer and other acts of devotion are to his taste the choicest delicacies. The renunciation of self, and devotedness to the interests of others, are the very elements of his life. Whatever he enjoins upon others, he himself performs with the greatest pleasure and enthusiasm.

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In his work on Spiritual Exercises, he enjoined "during the whole course of life, the union of humility and Christian cheerfulness." In another work he describes the man of God as "of a placid countenance, calm and agreeable in his address, prudent and orderly in his deportment, and always diffusing among others peace and happiness." In these few sketches, he has drawn his own portrait. All who knew him testify that, through his whole life he manifested love to God and man, that he cheerfully endured every suffering, and that he was indulgent to the faults and weaknesses of his brethren. In his personal habits he was neat, temperate, chaste, contented and cheerful. His chief effort was to maintain an undisturbed repose and peace of mind. Hence he was reluctant to intermeddle with worldly affairs, avoided intercourse with the great, and was silent when the conversation turned upon such subjects, lest his passions should be aroused, and the charm of sweet contemplation be broken. But he was far from being taciturn, his disposition for friendship was always strong, though with him the love of God was its only permanent bond. When God and divine things were the subject of discourse, he was in his natural element, and was exhaustless in his resources, and highly eloquent. Many persons came from a great distance in order to hear him.

The second article is an examination of Mr Forster's pretended Himyaritic discoveries by the Arabic professor at Yale College, and examines the subject in detail, and that so accurately as to be unintelligible to all save Oriental scholars. The conclusions to which Mr. Salisbury comes are by no means favorable either to Mr. Forster's competency or fair-dealing. The articles on German Philosophy, South's Sermons, and our Lord's Resurrection Body are able, and the former in particular extremely dispassionate. The "*Life of John Calvin*" we have had no temptation to look at, and the "*Authenticity of the Pentateuch*" seems to us to be bottomed on a dangerous principle. On the whole we take pleasure in noting the continuation of a work which of itself is sufficient evidence of ripe scholarship among us: to *theology* proper, we cannot see that it makes any pretensions.

A DIALOGUE ON INSTINCT, and a TREATISE ON FOSSIL OSTEOLOGY, by LORD BROUGHAM, have been reprinted in an 18mo volume, by E. Fenett & Co., Philadelphia, and appear to contain much that may render the physical sciences more popular.

The proper testimonials in the case having been submitted to the Domestic Committee, together with the assurances of aid from sundry rectors of churches, it was resolved that the Rev. ISAAC P. LABAGH be Missionary to the Jews in this city.

The following Address of Bishop Hobart has been lately referred to in our columns, and we have thought that for this as well as for other reasons, it would be well to republish it. It is from the Evening Post of 1816.

MY BRETHREN,—It appears from the public prints of this day that an "American Bible Society" has been organized in this city. Before you connect yourselves with this institution, permit me, in a sincere solicitude for the interests of our Church, and for the extension of the Gospel in its primitive purity, to call your attention to the following considerations; which the urgency of the occasion compels me to address to you through the same medium. Permit me to ask, What is the necessity for this institution? There are Bible Societies already, instituted in every part of the United States, and others are constantly organizing. These institutions, I presume, are fully adequate to all the purposes for which Bible Societies are wanted. The idea of a *National Bible Society*, which is, *in fact*, to represent every part of this extensive county, is perfectly visionary. It will be, in its spirit and management, the Bible Society of the particular city or district where it is established. This is already proved by the circumstance that the persons named as managers of the "American Bible Society," with two or three exceptions, reside in the city of New York, or its vicinity.

But what necessity can there be for another Bible Society in this city. There already exists here "*The New York Bible Society*," "*The New York Auxiliary Bible Society*," "*The New York Bible and Common Prayer Book Society*," "*The New York Auxiliary Bible and Common Prayer Book Society*." And, besides these, it is believed that there are Bible Societies, or Bible and Common Prayer Book Societies in almost every county of the state. What necessity, I ask again, can there be for the establishment of another; particularly in a city where four already exist? Zeal in a good cause is always commendable; but it is in the nature of zeal, like every thing else, which excites the passions of our nature, to run into *excess*. Is there any great object to be accomplished, to which these institutions, separately, are inadequate? Let any one of these institutions propose this object; and the others will co-operate in it to the extent of their means. This has been already done. The "New York Bible Society" proposed the publication of a French Bible, and they received aid from other institutions. The "New York Bible and Common Prayer Book Society" aided them, to a small amount, indeed, but with the utmost cordiality, and to the extent of their means.

2. It ought to be known that there is not a perfect accordance of opinion even among the Bible Societies and their friends, as to the necessity of this national institution. The Bible Society in Philadelphia, for zeal, for numbers, and for usefulness, ranks decidedly among the first in the United States. But this institution, at the head of which is the venerable bishop of our Church in Pennsylvania, is opposed to this national institution, and has sent no delegation to it. They must have been influenced by a conviction that an institution of this kind is not necessary or expedient; and possibly the Episcopalians, the Baptists, and the Methodists, members of that institution, feared that there was something of a spirit of proselytism in the measure. It was proposed more than a year since, and the meeting was fixed at Philadelphia, about the time of the annual meeting of the General Assembly of the *Presbyterian* Church. The measure then failed, owing to the opposition of the Bible Society in Philadelphia. If, indeed, this national society is to be national in any thing more than in *name*, it can be so only by delegation; and who will believe that gentlemen will come from every part of the United States to the city of New York, or any other city, merely to hear a report from the managers of a society, which they may all afterwards see in print? No, they must have some other business; some more powerful motive. The present measure of a national Bible Society, was proposed last year in the manner already stated, and then, and since, pressed with great zeal, by a respectable *Presbyterian* gentleman of New Jersey. The present time of meeting was again fixed so as to happen about the time of the meeting of the General Assembly of the *Presbyterian* Church in Philadelphia, which will take place in a few days. And some of the most active members of the present Convention in this city, are delegates to the General Assembly of the Presbyterian Church. But if there is no delegation sent to this society, at an annual meeting, it cannot be, in any sense, a national society. If the annual meeting takes place at any other time, than about the time of the meeting of the General Assembly of the Presbyterian Church in Philadelphia, to which body clergymen and laymen come from every part of the United States, I venture to predict there will be no general national delegation. And if the meeting should be held at the time mentioned, then, I venture to predict, that however others may be honored with offices, the spirit and influence, and the credit of the institution will *eventually* be that of the very numerous and respectable *Presbyterian* denomination.

But if this denomination and others think proper to institute another Bible Society, you can have no objection to the measure.—Indulge me while I state some further considerations which should deter *you* from engaging in it.

3. *Your patronage, your wealth, your influence, and your exertions, are wanted for similar institutions in your own Church.* The "Auxiliary New York Bible and Common Prayer Book Society," recently instituted by Episcopal young men, calls for the support and countenance of Episcopalians in this effort of commendable zeal. The "New York Bible and Common Prayer Book Society" was instituted, it is believed, before any Bible Society in the United States. And though it has received very respectable patronage, yet its funds are by no means commensurate to the demands upon its benevolence. Its managers have only been deterred, by the pressure of the times, from an appeal to public liberality. Here then, Episcopalians, are institutions in your own bosom which need your patronage, your influence, and your bounty. By these institutions you may distribute the *Bible*, and, in addition to this, the *Liturgy* of your Church. These institutions need, and can usefully employ, all that you can spare for this species of benevolence. Why, then, should your bounty be bestowed upon others?

4. But further; by encouraging these institutions, and by not connecting yourselves with this proposed Bible Society, you will avoid the hazard, to say the least, of occasioning *very serious injury to the interests of your own Church, in this diocese; of interrupting her harmony; arresting the spirit of zeal for her principles, which is now leading her to prosperity; and of wounding the feelings, and diminishing the influence of those entrusted with the management of her concerns*, to whom your countenance, one of their most grateful rewards, is essential to the successful discharge of their arduous duties. Listen dispassionately and seriously to the following statement; and then determine whether there is not cause for this solicitude and alarm.

Before any Bible Society was established in the United States, the "New York Bible and Common Prayer Book Society," was organized in this city during the administration of the late Bishop Moore. The union of the Liturgy with the Bible, as the object of distribution, by societies consisting of Episcopalians, was the result of much serious reflection and consultation of that venerable bishop with the clergy and others. The course then adopted by him, it has been deemed by his successor an act of duty to pursue; both in accordance with the opinion of the clergy of the diocese generally, and of many respectable laymen of the Church. It has appeared to them that Episcopalians, managing all their religious concerns by themselves, would be in no danger of unpleasant collision with others;* of committing their principles in any degree; or of having in any measure relaxed a spirit of attachment to the distinctive principles of their own Church. This attachment may exist in perfect charity for others, and with due respect for their rights; and when it operates with zeal, firmness, and perseverance, experience proves that the Church will flourish—and in proportion as this attachment sinks into that "indolent indifference which some men dignify with the name of moderation," will the Church decline.—Those who instituted Bible and Common Prayer Book Societies were of opinion that an association of Episcopalians among themselves for religious purposes, was the mode best calculated to preserve this distinctive attachment so essential to the prosperity of their Church. They considered that the spirit wh.ch pervades all indiscriminate associations for religious purposes, affects to place all denominations on the same level, and denounces all differences among them as non-essential, as the "Shibboleths of sect," as promoting "the views of party." Episcopacy, as their Church declares in her ordination services, is derived from "the apostles' times," and instituted "by God's providence and his Holy Spirit;" and her Liturgy they value as a preservative of evangelical doctrine and sober devotion. These are the points of *difference* between them and others. And they were not willing to be placed in situations, in which the inculcating these peculiarities should be considered as "pronouncing the Shibboleths of a sect," and as "advancing the views of a party." Their apprehension of danger from these indiscriminate associations to their Church, was not diminished by reflecting, that in all similar associations, it is the invariable tendency of the more numerous and more powerful party to break down the spirit, and the distinctive principles of the less numerous and the less powerful; and that, therefore, while in England, the numbers, the wealth, and the influence of the Episcopal Church might, in an association with Dissenters, not only secure her from injury, but increase her numbers, the effect would be directly the reverse in this country, where the *Presbyterians* are by far the most numerous and most powerful. They also perceived that precisely by this *system of association* that respectable and influential denomination was amalgamating with itself, the various subordinate sects of Presbyterians, and the numerous body of Congregationalists, and was rapidly extinguishing the ancient peculiarities of the Dutch Reformed Church. Pure and apostolic as is our Church, she is to be preserved, under God, by the instrumentality of human means. In such circumstances, to fear these associations, seemed a dictate of prudence; and those, therefore, whose *duty* it was in the first case to act, and who feel the interests of their Church pressing on their conscience with awful weight, deemed it their duty to organize "Bible and Common Prayer Book Societies," and to urge Episcopalians to connect themselves exclusively with those institutions. These institutions have accordingly been established, two in this city, and others in various parts of the State. In order to excite a zeal in their favor, it seemed necessary that the principles on which they were instituted should be explained and supported; and in the discharge of my official duties, this has been accordingly done on various public occasions; I trust not in a manner incompatible with a sincere respect for the rights and opinions of others.

In this state of things a plan which has been for a long time organizing, and which was arrested last year, only through the opposition of the Bible Society at Philadelphia, is about to be carried into effect in this city; and a vigorous attempt is making to engage in it almost all the respectable and influential laymen of the Episcopal Church in New York, and many of other dioceses. With regard to these latter I have nothing to say—I have always thought that between the Church in different states, there might, in this respect, be a difference of opinion and of operations, without any serious hazard to her union and strength. I must, indeed, be permitted to lament that some Episcopalians of the Church in other dioceses, and for whom I entertain very sincere respect, knowing the ground which had been taken by those who have the responsible charge of the Church in this diocese, should have deemed it their duty *here* to assume, *publicly* and *actively*, an opposite ground.

But I cannot view, without the most serious emotions, an attempt made to induce the great body of the respectable Episcopalians of this city, also to place themselves on this opposite ground. I confess the apprehension of this has frequently occasioned me great affliction; that, in my estimation, a sacred regard for the distinctive principles of the Church compelled to the course which has been adopted. The same sentiment of duty now impels me earnestly and respectfully to entreat Episcopalians to pause before they take measures which, without their designing it, may seriously affect the interests and the harmony of their Church, and the influence of those who have the management of its concerns. Their Bishop, and the great body of their clergy, supported by many tespectable laymen, have advocated the institution of "Bible and Common Prayer Book Societies," and have called on Episcopalians to connect themselves *exclusively* with these institutions, believing great danger was to be apprehended from the contrary course, to the principles of the Church. Admitting that they were in error, is the error of such a nature as to demand decided opposition? If the course to which Episcopalians have been urged, involved any sacrifice of principle, no human regard ought to silence opposition. But in connecting themselves exclusively with "Bible and Common Prayer Book Societies," there can be no sacrifice of principle or of conscience. In this mode they may circulate Bibles, and follow also the scriptural and apostolic plan of extending, with the *Word of God*, the *Church of God*, as exhibited in primitive purity in the Liturgy. In this mode they will act in unison with many of their brethren, with the spiritual guardians of the Church in this diocese, and avoid the humiliating and injurious spectacle of a divided household. It was the *duty* of the guardians of the Church in this diocese to make known their views on this subject. They have done so, with much solicitude and reflection. Admitting they have been mistaken, is their mistake so fundamental as to demand the public and decided disapprobation and opposition of a respectable portion of their brethren of the laity, of the same diocese? Will this disapprobation and opposition advance their means of usefulness; hold them up to confidence and respect; remove all cause of triumph from those unfriendly to the Church; and tend to promote the harmony and prosperity of the diocese? "The beginning of strife is like the letting in of water;" and no one can calculate the strength of the flood, or the extent and deepness of its ravages.

Some Episcopalians have been placed on the Board of Managers without their knowledge. An individual who stands on the highest eminence of public and private worth, and whose name appears on this list, has not, it is believed, returned to this State. What course he may pursue with regard to this Bible Sosiety, it would be presumptuous for me to say. But I deem it my duty to state, that the course adopted with respect to "Bible and Common Prayer Book Societies," received his decided approbation and countenance.

My brethren of the Laity—when I commenced writing this address to you, it was my intention that it should be anonymous. But I deem it more consistent with honorable frankness to annex my name. I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, He who knows my heart, knows, I trust, that the charge is unfounded. I think I am doing my duty—and my duty, "through good report, and through evil report," I ought not to fear to perform. I think I am doing my duty to my Master—to the Church, a portion of which in his Providence, is entrusted to me—and whose interest I would most solicitously guard, In the firm persuasion that she is a pure branch of his mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world. JOHN HENRY HOBART.

New York, May 11, 1816.

* In consequence of a collision of this kind, Bishop Dehon, and the Episcopal Clergy and Laymen, of Charleston, have withdrawn from the Bible Society in that city.

Protestant Episcopal Church Missionary Society
for Seamen in the City and Port of New York.
PROCEEDINGS.

The First Anniversary of the "Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," was celebrated at St. Thomas's Church, on Sunday evening, March 6th, 1845. The Rev. Lewis P. W. Balch, in the chair.

A number of the clergy of this city and Brooklyn were present on this occasion.

After the usual Church services, conducted by the Rev. B. C. C. Parker, the Annual Report of the Board of Managers was read by A. H. Green, Esq.

Addresses were delivered by the Rev. Dr. Cutler, and the Rev. Mr. Haight. After singing, and the usual devotions, the congregation was dismissed.

At the Annual meeting for business, held on the 24th of March preceding, the following resolutions were adopted:

Resolved, That the Report of the Board of Managers be accepted and published in the Church papers of the several seaport towns; namely, Boston, New York, Philadelphia, and Charleston.

Resolved, That the Board of Managers be requested to take measures for the erection of a Floating Chapel on the North River, at the earliest practicable period.

Officers and Managers for the ensuing year were elected, and the Society adjourned.

Clerical Changes.

The Rev. P. P. Kidder having taken the pastoral charge of Zion Church, Avon, requests his letters and papers to be directed to Avon, Livingston county, Western New York.

The Rev. L. Van Bokkelin requests that all papers or letters intended for him, be directed to Catonsville, Baltimore county, Maryland.

The Rev. M. Van Rensselaer having resigned the charge of St. Paul's Church, Whitehall, and removed to Albany, N. Y., requests letters and papers for him directed accordingly.

Calendar.

May.

11. WHITSUNDAY.
12. Monday in Whitsun-Week.
13. Tuesday in Whitsun-Week.
14. }
16. } Ember Days.
17. }
18. TRINITY SUNDAY.
25. First Sunday after Trinity.

June.

1. Second Sunday after Trinity.
8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

Notices.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening, the 12th inst., at half past 7 o'clock.

THOS. P CUMMINGS, Rec. Sec'y.

N. B.—"All clergymen residing in the city of New York and canonically connected with this diocese" are members of the Board of Managers. May 10.

☞ The Rev. S. S. SOUTHARD will preach in the *Free* Protestant Episcopal Church of the Holy Evangelists, next Sunday evening, May 11th. The usual Quarterly Collection will be taken up. Services will commence at 7½ o'clock. May 10.

CHRIST CHURCH, Anthony street.—The Rev. Dr. HIGBEE will preach the closing *evening* service in this church on Sunday evening, 11th inst. Service to commence at 7½ o'clock. May 10.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. May 3.

ST. JOHN'S CHURCH, Brooklyn, having been enlarged during the past winter, *any* persons desiring seats, or families pews, will apply to the Sexton at the church, or at 250 Adams street. April 26—3t

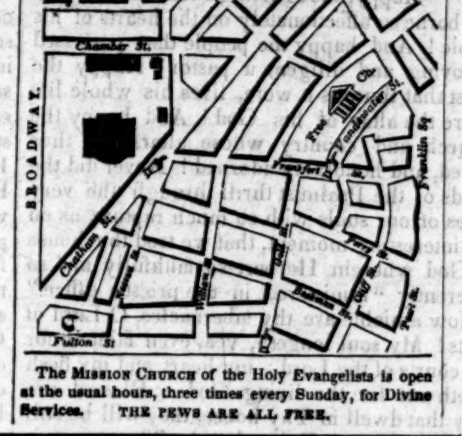
ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
May, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
May, 1845. 114 East Broadway, cor. Pike.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 30th of April, the Treasurer has received the following contributions:

From Grace ch, Saybrook, Ct, in addition, $5; All Saints' parish, Frederick, Md, Rev J Peterkin, rector, for missions in Illinois, $22; Rev Thomas Barrow, $2; a lady of St George's ch, N Y, $5; Trinity ch, Chicaga, Ill, $6; through E Wilcox, Esq, R A, in Philadelphia, Trinity ch, Southwark, of which $50 is from Female S S, $120; Christmas offerings, S S of St Paul's ch, Phil, half, $5 50; Mrs Mary Mills, Jerseytown, Pa, half, $5; Christ ch, Reading, Monthly Missionary collection, $10; Frankfort Episcopal S S, per Rev G Sheets, $3 37—$143 37; All Saints' ch, Portsmouth, Ohio, Rev Erastus Burr, rector, $20; Monthly collection, St Paul's ch, Detroit, per C E Trowbridge, Esq, $24 46; Trinity ch, Munroe, per do, $7; St Paul's ch, Portsmouth, R I, per Rev E W Syle, $14; St John's ch, Albion, Ill, $6; Missionary station at Fort Wayne, per Rev B Halsted, $3 55; a friend to Domestic Missions, $3; Christ ch, Hudson, per Rev Isaac H Tuttle, rector, $20 56. Total, $284 94.

THOMAS N. STANFORD, Treasurer,
May 7, 1845. 139 Broadway, New York

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 23d ult, has received the following sums:

From St Bartholomew's ch, monthly collection, for April, $1 12; through Rev Mr Syle, Christ ch, Winchester, Va, for China, $45 91; Frederick parish, Clarke co, Va, for Africa, $5; Greece, $11 50; foreign missions, $11 65; Missionary Society, Theological Seminary, Alexandria, for China, $22 11; members of St George's ch, Fredericksburg, Va, for China, $20; E C, of do, do, for do, $5; St Andrew's ch, Jefferson City, Va, for China, $6; for Africa, $6; children of H V D Johns, 50 cts;—$133 67; St Peter's ch, Monroe City, $16; St Peter's ch, Baltimore, contribution from some ladies, education, Africa, $22; for Ch at Houston, Texas, $20—$42; "Baltimore," for Cape Palmas, $49 12; Zion ch, Butternuts, Otsego co, N Y, $10; Young Men's Missionary Society, St Luke's ch, per N G Ogden, Esq, for Africa, $25; Christ church, Greenwich, Ct, Rev B M Yarrington, rector, $11 28; by hands of Bp Doane, from St Mary's ch, Burlington, N J, his annual subscription to Bp Southgate's mission, $25; contribution of parishioners, for do, $30; foreign missions generally, $40—$95; Bp Polk Miss Society, Christ ch, Mobile, 2d annual payment for education of S S Lewis and Susan Jane Dwyre, China, $50; Mrs C S S, by a member of the Domestic Committee, $500; through Edward Wilcox, R A, Phila, from Mrs A M Reed, and Mr Reed for education of 2 boys, China, $40; Trinity ch, Southwark, $70; St Paul's ch, Phil, for China, $27 50; for Africa, $27 50; S school, do, Christmas offering, half, $5 50; Mrs Mary Mills, Jerseytown, Columbia co, Penn, half, $5; S school, Christ ch, Reading, Penn, for Africa, $13 87; Christ ch, Towanda, Pa, $5 50; Rev Robt Prout, Prince Frederick, Md, for Africa, $3; annual appropriation male S school, St Luke's ch, Phil, education of Wm Spear, Africa, $20—$217 87; All Saints' parish, Frederick co, Md, Rev J Peterkin, Greece, $10; Africa, $10; Rev Thomas Barrow, Md, $7; Thos Childs and family, Fort Johnson, N C, half, $10; Female Missionary Society, Trinity ch, Washington, D C, education of Louisa Stringfellow, Susan Baltzer, Elizabeth Todd, and Sarah Larkin, China, $100; family mite box, $2 62; Through H Trescott, R A, Charleston, S C, Mrs Bedon, St Bartholomew's parish, for support of a child in China, $12 50; Mr J G Godfrey, for do, $12 50; Dr R L North, do, do, $6 25; Mr Henry M Neyle, do, do, $6 25; S school, St Michael's ch, for Ch at Houston, Texas, $21 35; St Philip's ch, $4 43; Ch at Prince George, Winyaw, $1; Rev W T Potter, for China, $3; St Philip's ch, for Africa, $13; Constantinople, $70; for Ch at Houston, $33; Mrs E A Clarkson, for China, 25; St Bartholomew's parish, for Africa, $17 50; united parishes of St Stephen's and upper St John's, $25—$250 78. Total, $1541 46.

J. SMYTH ROGERS, Treasurer,
New York, May 7, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From a communicant of St James's ch, Derby, Ct, a donation, $10; St Mark's ch, Williamsburgh, Rev S M Haskins, rector, $4 56; St Luke's ch, Rossville, Rev C D Jackson, rector, $6 66; Mrs Ronalds, Fishkill Landing, donation, $1; Henry I Seaman, subscriber, $2; St Paul's ch, Troy, Rev R B Van Kleeck, $31 70; E D West, subscriber, $2. Total amount, $57 92.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 7, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From a communicant of St James's ch, Derby, Ct, to constitute Dr E D Barry, a life member, $10; from Henry I Seaman, annual, $1; Mrs Boudinot, of Burlington, N J, annual, $1. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 7, 1845.

NASHOTAH MISSION.—The undersigned acknowledges the receipt of $364 60, through the hands of W H Aspinwall, Esq, N Y, being the gross sum of his acknowledgment in the Churchman of April 12th.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, 28th April, 1845.

Received, for the Mission at Constantinople, from the Young Men's Missionary Association of St Luke's Church, N Y, $100. HORATIO SOUTHGATE,
Missionary Bishop to Turkey.
New York, May 6, 1845.

The subscriber gratefully acknowledges the receipt of $10, from a benevolent lady in Alexandria, interested in the spiritual welfare of sailors, to be appropriated in the purchase of books, to be given to them in the Floating Church of our Saviour, on leaving this port.

B. C. C. PARKER, Minister,
May 7, 1845. 114 East Broadway, N. Y.

CHEAP BIBLES AND PRAYER BOOKS.

THE Subscribers have on hand an assortment of Bibles and Prayer Books of all sizes and styles of binding, which they offer for sale at prices unusually low.

Theological, Classical, School and Miscellaneous Works constantly on hand and for sale cheap.

HENRY M. ONDERDONK & CO.
May 3—2 25 John street.

A CLERGYMAN residing in a healthy part of the country, within two hours distance (by steamboat) of New York, wishes to take into his family half a dozen boys to educate in company with his son. Terms for tuition, board, washing, &c. $150. The best references can be given. Address J. C. at this office. April 19—4t

A PRESBYTER of this Diocese, who resides in the immediate vicinity of the city, wishes to take charge of the education of three or four young gentlemen, who will be treated in every respect as members of his own family, and faithfully indoctrinated in sound Church principles. Terms and further particulars may be obtained by addressing "PRECEPTOR," at the office of the "Churchman," 161 Fulton street. Ap19

CHURCH MUSIC.

THE subscribers, at the earnest solicitations of many of their friends, have been induced to enter into arrangements for the purpose of forming a Singing School, in which particular attention will be paid to the Music of the Episcopal Church.

All who are desirous of aiding the above undertaking and improving themselves in Music of so important a character, thereby fitting themselves to perform in a proper manner their part in the service of the Church, are respectfully invited to attend the introductory lesson to the Course, on Friday evening, May 2d, in the Hall 183 Canal street, near Hudson street, at half past 7 o'clock, P. M.

The subscribers pledge themselves that every exertion will be used to enable the pupils to sing the music of the Church in a proper style, and to make their advancement as rapid as possible.

Terms, for the course, for a gentleman and lady, payable in advance, $3. Single tickets for gentlemen, $2. Single tickets for ladies, $1 50.

Saturdays will be devoted exclusively to the instruction of children. Terms in this department will be very moderate, that all may avail themselves of the present opportunities. WILLIAM B. STOUGHTON,
JAMES A. JOHNSON,
April 26. W. H. WALTER.

A LIBRARY OF THE FATHERS of the Holy Catholic Church, anterior to the division of the East and West. Translated by Members of the English Church.

Volumes Published.

1. The Confessions of S. Augustine.
2. S. Cyril of Jerusalem. Catechetical Lectures.
3. & 17. St. Cyprian's works.
4. & 5. S. Chrysostom's Homilies on 1 Corinthians.
6. S. Chrysostom's Homilies on Galations and Ephesians.
7. S. Chysostom's Homilies on Romans.
8. S. Athanasius' Select Treatises against the Arians. Part I.
9. S. Carysostom's Homilies on the Statues.
10. Tertullian's Works. Vol. I.
11. & 15. S. Chrysostom's Homilies on St. Matthew. Two Parts.
12. S. Chrysostom's Homilies on Timothy, Titus, and Philemon.
13. S. Athanasius. Historical Tracts.
14. S. Chrysostom. Homilies on Philippians, Colossians, and Thessalonians.
15. S. Augustine's Homilies on the New Testament. Vol I.
18. S. Gregory the Great. Homilies on the Book of Job. Parts I. and II.
19. S. Athanasius' Select Treatises against the Arians. Part II.

Volumes II., IV. and V. will be reprinted shortly, when complete sets can be supplied to new subscribers at the original subscribers' prices.

Imported and for sale by
May 3. WILEY & PUTNAM, 161 Broadway.

NEW THEOLOGICAL WORKS.—Just imported by D. APPLETON & Co., 200 Broadway.

Palmer's Origines Liturgicæ, fourth edition, much enlarged, 2 vols, 8vo.	$5 50
Principles of Revealed Religion, by Henry Drummond, 8vo.	3 00
The Book of Solomon, called Ecclesiastes, the Hebrew text and a Latin version, with philological and exegetical notes by Theodore Preston, M.A. 1 vol, 8vo.	4 50
Sketch of Episcopacy in Scotland, by Rev. T. K. Drummond, 12mo.	1 25
The Churchman's Theological Dictionary, by Rev. Robt. Eden, 12mo.	1 75
Indications of the Creator, by Rev. Professor Whewell, 12mo.	1 75
Lives of the English Saints, No. 12, St. Augustine 1 and 2.	1 00
The Ideal of a Christian Church, by Rev. W. G. Ward, second edition, 8vo.	4 50
Englishman's Greek Concordance of the New Testament, 1 vol, large 8vo.	12 00
Lanfranci Opera, ed. J. A. Giles, 2vols. 8vo.	7 00
Aldhelmi Opera, ed. J. A. Giles, 1vol. 8vo.	3 00
Bonifacii Opera, ed. J. A. Giles, 2vols. 8vo.	6 50
Beda Opera, ed. J. A. Giles, 12 vols. 8vo	34 00
Eusebius's Life of the Empress Constantine, translated, 8vo.	2 50
Prayers and other Devotions for Penitents, by John Ley, B. D. 12mo.	50
The Psalter with Gregorian Tones, also the Canticle and Creed of St. Athanasius.	75
Posthumous Sermons, by Rev. H. Blunt, vol 2	1 75
Aquinas's Commentary St. Luke, Part I.	2 75

☞ Single copies of English Books imported to order by every steamer. May 3.

DR. MILNOR'S LAST SERMON.—STANFORD & SWORDS will publish this week, by direction of the Vestry of St. George's Church, the last Sermon of their venerated Rector, delivered on Sunday morning, April 6th, entitled, "A Charitable Judgment of the Opinions and Conduct of Others, recommended." "*By it, he being dead, yet speaketh.*"—Heb. xi. 4. The price to be 12½ cents each.

FUNERAL SERMONS.—They will also issue, in a few days, in handsome pamphlet form, the funeral discourse of the Rev. Dr. TYNG, and the sermon by the Rev. Dr. STONE, and an Appendix, containing the Resolutions of the Vestry, of the Clergy, and of the Public Institutions, on this melancholy occasion.—Price 25 cents each. May 3.

THEOLOGICAL BOOKS.—The undersigned having enlarged their Bookstore, and fitted up a Reading Room which will be supplied with the various Church periodicals, respectfully invite the attention of Clergymen and others to their establishment.

All the standard Theological works published in this country constantly on hand, and for sale at the most reasonable prices. Sunday School and Parish Libraries furnished at a discount.

They also offer for sale a general assortment of Classical, School and Miscellaneous Books and Stationery in every variety.

☞ Orders from the country punctually attended to.
HENRY M. ONDERDONK & CO.
April 26—4t 25 John street.

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.

J. A. SPARKS, Churchman's Bookstore,
April 5. 161 Fulton st., opposite St. Paul's.

FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

A GENTLEMAN, a graduate of experience in teaching the branches of an English and Classical Education, wishes a situation as Tutor in a private family; or to teach in some institution of learning. He would be willing to go to the country. Satisfactory references given. Address A. J. office of the Churchman. May 3—1t$

SEXTON.—Wanted by a competent and experienced man a situation as Sexton, whose recommendations from the clergy and other eminent gentlemen will prove highly satisfactory.

☞ Address, by letter, to A. B., care of Mr. Grant, No. 501 Pearl st., will be immediately attended to.
April 12—4t$

MUSIC TEACHER.—A Young Lady of highly respectable connections, and finished education—a member of the Episcopal Church—is desirous of a situation for the summer, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. BUTLER, 20 John street, New York, by whom the most satisfactory references can be given. April 19.

THE REV. J. A. SPENCER, A.M., will remove his Select School for Boys to No. 208 Wooster street, between Amity and Bleecker, on the first of May, inst. By a slight change in his arrangements boys pursuing English studies only can be admitted at a reduced price. April 26—4t

From the Churchman's Newspaper.

A Visit to Bemerton and Boscombe.

Scenes of the Former Ministerial Labors of George Herbert and Richard Hooker.

"The memory of the just is blessed," says the wisest of men. It was from a deep and long-cherished conviction of this truth that the writers of the following simple narrative undertook a pilgrimage to the two little villages above named—villages indeed, considered in themselves, occupying a very humble place in the map of this mighty empire—neither renowned as the residence of royalty nor as the seat of some rich and anciently-descended noble; but famed through every corner of Christendom as witnesses to the piety and sanctity of two of the most eminent priests of England's Apostolic Church.

It was on a morning of the first month of a new year that we sat out upon our happy errand. We quitted the parsonage of one of those secluded parishes which abound in Wiltshire, at as early an hour as we could venture to traverse the extensive downs for which the county is celebrated. The air was cold and raw. The atmosphere foggy and damp. The roads peculiarly adverse, by reason of a late thaw, and recent repairs, to the persevering efforts of our trusty steed. But at length, after a four hours' journey, we came within sight of the village of Fugglestone. Fugglestone, together with the chapelry of Bemerton, form one piece of ecclesiastical preferment, in the patronage of the noble house of Pembroke, and distant from each other about a mile. The church of the former place immediately abuts upon the high road from Wilton to Salisbury, and is a very neat and picturesque little structure. But without remaining to examine this edifice, we hastened to the spot more immediately hallowed by saintly associations. Here, at the obscure, but peaceful hamlet of Bemerton, lived the pious George Herbert, known to the world as the author of *The Country Parson*, and *The Temple*. We called upon the rector, apologising for our intrusion, and requesting to be allowed the privilege of inspecting the house and church which are so nearly connected with the holy man's memory. We were received with a hearty welcome, experienced the most polite attention, and were given to understand that pilgrims to the shrine of Herbert were by no means uncommon, especially from America. We entered the parsonage, a plain but comfortable residence, which had evidently undergone many alterations and additions since the days of Herbert. Indeed, little of the original house as he built it, now exists; but enough to connect his age with ours; enough to consecrate it even yet to his memory. We looked for the inscription which "Honest Izaak," his biographer, tells us he caused to be engraven upon the mantel-piece of the chimney in the hall, addressed to his successor:—

> "If thou chancest to find,
> A new house to thy mind,
> And built without thy cost;
> Be good to the poor,
> As God gives thee store,
> And then my labor's not lost."

But it was gone. "*Tempus edax rerum*"—time the devourer of all things, or the selfish hand of modern improvement, had effaced it. One room, however, remains to say that Herbert trod on this spot; and as we stole a look into every nook and cranny, the genius of his ascended spirit seemed yet to hover around. Here, said we, perhaps, he indulged in the lay of sacred posey. Here he searched and studied those Divine oracles, the preciousness of which he so much extols in verse, and those volumes of wisdom, which the piety of former ages had indited! Here, doubtless, he fasted, wept, prayed, and wrestled with the Father of spirits for the eternal salvation of the sheep committed to his charge. Here, he "dealt his bread to the hungry, and brought the poor that were cast out to his house; when he saw the naked, he clothed them, and hid not himself from his own flesh," (Isaiah lviii. 7) And here, after he had served his own generation, by the will of God, he fell asleep. Having glorified his "Master Jesus," and finished the work given him to do on earth, he glorified him at length by a death such as all good men would wish to die, and which shed a heavenly lustre over the whole of his life. "I shall now," said he to his friends witnessing his departure, "suddenly with Job '*make my bed also in the dark*, and I praise God, I am prepared for it; and I praise him that I am not to learn patience, now I stand in such need of it; and that I have practised mortification, and endeavored to die daily, that I might not die eternally; and my hope is that I shall shortly leave this valley of tears, and be free from all fevers and pain; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master, Jesus; and with him, see my dear mother, and all my relations and friends. But I must die, or not come to that happy place. And this is my content, that I am going daily towards it; and that every day which I have lived hath taken a part of my appointed time from me; and that I shall live the less time, for having lived this, and the day past."

By the kindness of the rector, we were allowed to search the burial-register, and there we found the entry of George Herbert's interment. It ran thus:—Mr. George Herbert, Esq., Parson, was buried May 2d, 1632."

But we must not forget to speak of the church, which stands on the opposite side of the road. It is a very unpretending, and exceedingly diminutive place, consisting of a nave, chancel, and south porch, and surmounted at the west end by a small low wooden turret, containing a single bell. Our minds at once recurred to the affecting circumstances related of Herbert's first induction to this living, in his life before referred to. "When at his induction he was shut into Bemerton Church, being left there alone to toll the bell, (as the law requires,) he staid so much longer than an ordinary time, before he returned to those friends that staid expecting him at the church door, that his friend Mr. Woodnot looked in at the church window, and saw him lie prostrate on the ground before the altar; at which time and place (as he after told Mr. Woodnot) he set some rules to himself, for the future manage of his life; and then and there made a vow to labor to keep them." The interior of the church is very neatly and uniformly fitted up, but evidently much modernised by the carpenter and painter. On the walls are to be seen several tablets to the memory of former rectors—some of them renowned for their learning and writings: among the rest, John Norris, an eminent philosopher and platonist, and William Coxe, the historian and traveller, also a Canon residentiary of Salisbury. But no marble records the name of Herbert. No graphic elegy on brass perpetuates the all but divine life of the saint of Bemerton. He lies beneath a plain stone, in front of the communion-table, without any inscription, and even this is now concealed from view by a modern wood flooring. But though no costly monument celebrates his life, or marks his last earthly resting-place, "his name liveth for evermore" in the hearts of the good; "he being dead yet speaketh" in his devout compositions. The thought forced itself upon us, that it was in this lowly house of prayer that he assembled his family, and the pious few that might join them, twice every day to prayers; and that while thus occupied, "some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's bell rang to prayers, that they might also offer their devotions to God with him." Happy, thought we, such an one that was borne so affectionately on the hearts of his people! And happy the people that possessed so loving and diligent a pastor! Happy the priest that thus, as it were, lives his whole life before the altar of his God! And happy the Church and country whose altars are thus served, and honorably adorned! Never did the words of the Psalmist thrill through the very fibres of our souls with so much rapture as on this interesting moment, that we trod the house of God wherein Herbert so faithfully and so reverently "ministered in the priest's office." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.... Blessed are they that dwell in Thy house, they will be still praising Thee. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Let every lay member of our Zion, especially in these days of strife and confusion, and self-will, "seriously lay to heart the great danger we are in by our unhappy divisions;" and instead of opposing their lawful pastors, and betraying the ark of God into the hands of her enemies that so busily plot her destruction, rather strengthen the things that remain, "and remember those that are over them in the Lord, and submit themselves, knowing that they watch for their souls as they that must give account." Let them strengthen their hands; and encourage their hearts in the work which has been given them to do. And "let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine 'heritage to reproach!'" Let them "be instant in season, and out of season," "preach the word," and after Herbert's blest example, endeavor both to save themselves and those that hear them. And let all that have read this brief notice of Herbert's life, or Herbert's death, follow him as he followed Christ, and exclaim, in the comprehensive petition of the prophet, "Let me die the death of the righteous, and let my last end be like his!" Amen.

As soon as we arrived in Salisbury, we made our way to the cathedral, which by its venerable grandeur strikes the spectator with sacred joy. Here it was that George Herbert usually worshipped twice a week, and for any thing that we know to the contrary, his sainted spirit might be witness to our evening prayers and thanksgivings. How different was the life of George Herbert from that of the infidel Lord Herbert, of Cherbury, his brother! Certainly it is God's grace only that enables men to lead holy lives.

An Episcopal See was settled as far back as 704 at Sherborne, in Dorsetshire, by Ina, the Saxon, whose kinsman Aldhelm was appointed to be its first Bishop. After the lapse of about three centuries, the seat of this See was removed to Wilton, then to Old Sarum, where Bishop Herman founded a cathedral, which was consecrated by Bishop Osmond, 1092. On account of the untowardliness of the situation, and the insults the clergy received from the soldiery in the castle, Bishop Poor was permitted in 1217 to fix his residence in the meadow called Merifield, where the present splendid cathedral was erected in forty-three years, and dedicated in 1258 in the presence of King Henry III. The style of architecture is one of the purest and best specimens of early Gothic. How impressive are cathedral associations! How holy and heavenly the daily services here offered! It is truly enchanting to contemplate the perpetual round of holy duties and solemn services which we here witness, and which will continue to be performed when all present worldly turmoils will have gone by and be forgotten.

In the Close is a grammar school where the celebrated Joseph Addison received the rudiments of his education. Among the distinguished natives of Salisbury, we remember Henry Lawes, a composer of music; John Greenhill, a portrait painter; Chubb, a pestilential infidel; and James Harris, author of *Hermes*.

As Churchmen, we naturally chose for our sojourn an inn which by its sign of Bell and Crown offered us a faint emblem of our constitution in Church and State. Hence we started on the following morning, which was much the same as that of the previous day, for the village of Boscombe, about six miles distant. We passed by the site of Old Sarum, which forcibly brought to our recollection the records of the past, when King Stephen coerced Bishop Roger and his clergy by a garrison, when disputes were settled by the sword, and when stubborn feudal rule was the order of the times. Interesting sacred topics formed the theme of our conversation as Gumbleton, Porton, and Boscombe, came successively in our view. We were now on the scene of Richard Hooker's labors, and in order to gain all the information we could respecting him, we called on the clergyman, as we did at Bemerton, who kindly showed us the interior of the church, which is dedicated to St. Andrew. When we cast our eyes on the neat churchyard, and wistfully viewed the sacred edifice in which the meek, judicious, and venerable author of the *Ecclesiastical Polity* officiated, the idea was forcibly presented to us, that it is not situation that gives imperishable renown to the talented and pious, but their own distinctive qualities of heart and mind which the Giver of all good has imparted to them. The interior as well as the exterior of the church has undergone many alterations and reparations since Hooker's days. We saw part of the house in which this true servant of God lived, and were told of a tree, whose removal took place some years ago, which, it is reported, was planted by him in the Parsonage garden.

Hooker was born of honest but humble parents at Heavitree, near Exeter, in 1553. His meekness and consideration were soon conspicuous, as well as his gravity, subdued earnestness, modesty, and wonderful penetration. It was in a great measure owing to the renowned Bishop Jewel, who was born 1522, at Buden, in the parish of Berinerber, in Devonshire, that he was prevented devoting himself to business, and had the means secured him of prosecuting his studies. The godly bishop allowed him a pension for seven years before he entered college, and then by his influence procured him many favors. Hooker's journey from Oxford to Salisbury, on his way to Exeter to see his mother, is well known, on account of the interview he had with the bishop, who lent him his walking-stick, which he jocularly called his horse. Hooker lost his kind patron in 1571, took holy orders about 1581, when he preached at St. Paul's Cross, London, which was much more prominent than the sequestered Boscombe, but he was as ready to serve God in privacy as well as in public. He became Incumbent of Drayton Beauchamp, and Master of the Temple, where by his sound and ponderous learning he completely vanquished Travers and his followers. In 1591 he retired to the secluded retreat of Boscombe, in order to be at leisure, that he might make a full, complete, and everlasting refutation of all the cavils and objections of the dissenters. To this place he was presented by the Archbishop of Canterbury. Here he composed the first four books of his immortal work, which has never been answered, and can never be satisfactorily answered by the lovers of schism. Our spirits were refreshed by standing on the place where a work of such piety, soundness, and erudition was conceived and executed, which has stayed, and will ever tend to stay, the disorders of the Christian world. In 1595 Hooker left Boscombe for Bishop's Bourne, in Kent, where he died in 1600, and where he was buried. Thus was a man of poverty and mean condition so raised up, and fitted, and taught of God, as to be one of the most able champions of God's holy Church, and a most eminent exemplifier of all the Christian graces. How sincerely and ardently did he seek God in private, in order so far to deny himself as to quit a high station and a learned audience to minister in a poor country parish to a poor and ignorant people! But, amazing is the Providence of God; by this step the Church was enriched with an irrefragable defence against seceders, just as she had been before blessed with Jewel's *Apology* against the papists.

After our musings and wanderings at Boscome we passed through Allington to Amesbury, where we visited the church, and saw a fellow mortal consigned to the earth, while the animating service of Mother Church was solemnly read by the worthy Vicar. All Christians should be united together in love and affection, walk in the one and sole way to glory, and should keep within the prescribed limits of the Church, which is God's own institution. We were sorry to think that disunion should prevail, which is so utterly contrary to sacred Scripture, even in a parish where the clergy are every thing one could wish. The man whose funeral we attended was, we understood, what is called a Methodist. We then walked to the new and elegant house of Sir Edmund Antrobus. After luncheon at the inn, we set off for Tilshead, and soon met Mr. Canon Hamilton and his fair bride, who had that morning been married by the excellent Bishop of Sarum. The happy pair were proceeding at a rapid rate in a carriage drawn by greys. As they passed we rose up in our humble vehicle, took off our hats, and wished them every blessing. We then thought of the gladness that pious parents feel in the happiness and well-being of their children, and talked of the glorious union that marriage represents between Christ and his Church. At length we gained the remote downs, eat our dinner, reiterated the particulars of our journey, thanked God for every mercy, and then committed ourselves to sleep.

Wm. Dyer, E. Strickland, } Clerks in the Diocese of Sarum.

FLORENCE.

FROM "NOTES OF A TRAVELLER" IN THE CALENDAR.

One is surprised at the amount of English comforts that have found their way to this city. You can have suites of rooms furnished in thorough English style, with carpets, sofas, and blazing wood fires. If you are at housekeeping, you can have English groceries from several grocers with good English names; if you are sick, English apothecaries will send you medicines prescribed by English doctors; and if you die here, an English undertaker will bury you in a beautiful English cemetery. The services of the Church of England are performed here with as much regularity as in any parish church in Queen Victoria's realm. The Grand Duke has with a liberality unknown to Italian princes, permitted the erection of a Church within the walls of the city. And I should think that an Englishman, as he joins in this dear familiar service, surrounded by the familiar faces of his countrymen, might well forget that he is in a strange land. Indeed I could myself forget that an ocean rolled between me and those with whom I was wont to join in these holy services; or, if I did remember, it was with the delightful consciousness that they and I were with *one voice* and *one language* sending up the same prayers and praises to the throne of God. I never felt the power and beauty of *Common Prayer* more deeply than in foreign lands, when I seldom joined in it without a delightful consciousness of communion with the millions whose hearts and voices were uttering the same holy words. You may say if you please that it matters not about the words, provided the aspirations of the heart be the same. But what, I ask, is more likely than this oneness of language to harmonize and bring into unity the jarring and wayward affections of men. What amid the incurable diversity of human opinions is more likely to make men *think* alike, than, that from very childhood they should *speak* alike. Nor will a liturgy be less a bond and means of communion, if we remember, as we ever must, that beside the millions of our brethren who are still fighting, with us, for the victory over sin and death in the Church militant, millions also of our brethren who are in joy and felicity in the Church triumphant, have hallowed these words with their loftiest praises and with their most contrite tears.

The churches in Florence are open daily from 5 or 6 o'clock in the morning until noon, and then about sunset for vespers. During every half hour of the morning, mass is celebrated, so that individuals may select the time of attendance which may best suit the convenience of their business, or their household duties. There was a Church on the square opposite my lodgings here, and I observed great numbers going in and out at an early hour. I was told that they were generally mechanics and laborers, most of whom made it their practice to attend one mass each day. On Sunday all the shops are shut; all secular business is suspended; the churches are thronged with worshippers who appear for the most part exceedingly devout; and I feel that I should be wanting in Christian charity, if I doubted the reality of their devotion. About one or two o'clock you will see great numbers of handsome carriages rolling out towards the Casino, which is on the banks of the Arno, a little way out of the city. The Casino is a country house of the Grand Duke, with fine drives through well wooded parks, extending for miles. Along the banks of the Arno is a broad and beautiful walk shaded with oak trees, which is from two to three miles in length. The poor come hither on foot; the rich in their carriages, and often, on arriving, descend and mingle with the gay throng of pedestrians. All are well dressed, even the poorest; for it is a characteristic of the Italians, that they will starve rather than appear ill dressed. But there is here no boisterous mirth, no drinking or gambling; in short, no other recreation than that of walking along the shore of a beautiful river, skirted by delightful groves; under a delicious sky, breathing a balmy air; and catching new joy at every step from happy, smiling faces. What I have described as occurring on Sunday, may be seen on any feast day during the week, and in a less degree on any day. For it is the daily amusement of the rich to ride and walk in these beautiful grounds, and you may often see ladies paying visits to each other, sitting in their carriages under the cool shade of friendly trees.

The Self-Convicted Committee.

During a visit to a recent Association in Connecticut, the following anecdote was related, which is too good to be lost:—

In a certain church, there were four brethren, heads of families, who were generally known to neglect family worship. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labor with them on this subject. When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect. They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain, the vote was put, and these two were appointed the Committee. They were now in rather an awkward situation—pretty sort of persons, thought they, to be appointed to labor with others for the neglect of family prayer, when we are guilty of the same ourselves. The result, however, was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of their criminal neglect. They assembled their families, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and how the Lord blessed them and their families in erecting afresh the broken down family altar, and entreated them to do the same. The consequence was that family prayer was immediately re-established in these families also, and at the next church meeting, the Committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord.—*Chr. Watchman.*

CLASSICAL AND ENGLISH SCHOOL,

In the Hall 183 Canal st., near Hudson street.

THE advertiser has been a teacher for a number of years in this city, and the Principal of the above School two years.

Arrangements have been made for accommodating a select number of pupils, and it is desired by the Principal that his scholars should be the children of Churchmen, and his school a Church School.

Churchmen moving in this vicinity, and others wishing to encourage such a School and to share the benefits to be derived therefrom, will not be disappointed in placing their children under the care of the Principal.

Terms $25 per year, payable quarterly in advance.

Particular attention paid to Vocal Music and instruction on the Piano Forte.

☞ The above sum includes instruction in all the English studies pursued in the School, also the rudiments of the Latin language. No charge for fuel or stationery. [Ap 26.] WM. B. STOUGHTON.

☞ Mr. Johnson will give instruction in Vocal Music, to Schools, Private Classes, Glee Classes, families and individuals. Particulars made known at the Hall, 183 Canal street, or at his residence, 9 Carmine street, New York. For references see circulars.

☞ Mr. Walter would take this opportunity of informing his friends who may desire instruction on the Piano Forte or Organ, that arrangements may be made to receive lessons, either at their residences, or at the Hall, 183 Canal street. Terms made known on application as above. May 3.

COMMERCIAL COLLEGIATE SCHOOL,

43 West Washington Place.

MESSRS. HUBBS & CLARKE are encouraged to believe that their efforts in thorough English and Classical Instruction have met the approbation of their patrons and friends. Their School is at present composed of the sons of professional gentlemen and Christian families generally; and, with the exception of several young men who are pursuing an advanced course of study, the ages of the pupils vary from 9 to 15 years. Provision has lately been made for the admission of a small number of younger scholars about the first of May. Parents who may wish to place their children under our instruction, are invited to call at the School between the hours of eight and four o'clock, or, if more convenient, to send us a note through the Post Office, to which prompt attention will be paid, and any information that may be desired relative to terms of tuition, studies, &c. will be cheerfully given.

Approved masters of French, Drawing, and Penmanship, as well as other assistants, are employed for the benefit of the pupils.

Isaac G. Hubbs, George W. Clarke, } *Principals.*

P. S. Circulars, and references of the highest character, may be obtained at the School rooms; and personal interviews with the Principals for more definite information, may be had at the residence of Mr. Hubbs, 229 Fifth street, or of Mr. Clarke, 46 West Washington Place. April 26—3t$

BOARDING SCHOOL, SING SING.

MARLBOROUGH CHURCHILL, Principal.—Mr. Churchill having removed to the building erected for and formerly used as a Female Seminary, but lately known as the Mountain House, will commence his Summer session on Wednesday, April 30th.

The comfortable arrangement of the building, the beauty and healthiness of the location, the convenience of access from the city, the beautiful, retired and extensive grounds so well adapted for the Military and other exercises of the School are unsurpassed. The Principal is a graduate of the U. S. Military Academy at West Point and instructs in the Mathematical branches principally. The other departments are filled by teachers of unquestioned ability.

The terms are $230 per annum. The French is a part of the regular course of studies, and involves no extra charge. Circulars containing list of references and other information may be obtained at M. H. Newman's, No. 199 Broadway, J. B. Wood's, No. 14 Wall street, and office of the Evening Gazette, No. 47 William street. The Principal refers particularly to the patrons of the Institution, of whom the following are a part:—Charles King, Esq., Hon. B. F. Butler, Gen. C. W. Sandford, Wm. Bamewall, Esq., Talman J. Waters. Esq., Isaac Gibson, Esq., Chas. Kneeland, Esq., James Smith, Esq., C. Du Bois, jr., Esq., Col. J. B. Wood, New York city; N. Leavenworth, Esq., Elizabethtown, N. J.; Gen. S. Van Rensselaer, Albany; Archibald Gracie, Esq., W. R. Hallett, Esq., Mobile, Ala.; Edwin Post, Esq., Stanhope, N. J.; Col. James S. McIntosh, U. S. Army, Hon. Chas. A. Wickliffe, of Kentucky; Rev. A. Jones, D. D., Charlestown, Va. April 26—3t$

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M., Principal.

Sing Sing, April 15, 1845—tf.

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

A FAMILY SCHOOL FOR BOYS.

THE subscriber has removed to Wilton, Connecticut, a very healthful, quiet, moral, pleasant village, with a view of enlarging his school, and will receive into his family a limited number of pupils to board and instruct in the various studies preparatory to entering College or upon the mercantile life. The government and instruction will be conducted by the subscriber in person, who will endeavor to develop the moral, intellectual and physical powers, each in due proportion and in harmony, to exercise watchfulness over his pupils with parental solicitude, and administer discipline with parental tenderness.

The expense of board, tuition, &c., the pupil furnishing his own bed, bedding, towels, napkins, books and stationery will be $75, payable in advance, for a term of five months, beginning on Thursday, the first of May, and ending with September.

D. H. SHORT.

References.—The Rt. Rev. Bishop Brownell, D.D. LL.D., Hiram Ketchum, Esq., Messrs. Morris Ketchum, Robert D. Weeks, Henry Trowbridge, S. J. Sylvester, William B. Ballow, and the clergy of the city of New York generally.

Wilton, Conn., April 1st, 1845.—4t

ST. MARY'S HALL.

IN approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as Rector, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable always in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Addresss the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—William G. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic seenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term, consisting of 22 weeks, commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompktns, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG LADIES, *Jamaica, Long Island.*—The summer term commences on Monday, 5th May. Circulars may be had from Mr. Monroe at Messrs. Ball, Tompkins & Blacks, 181 Broadway, New York.

☞ For the musical department Miss Adrain has secured the services of Professor Pedro A. Andrews.

April 19—4t$

MISSES EDWARDS'S *Boarding and Day School for Young Ladies*, New Haven, Connecticut.—The Summer Term of this school will commence on Wednesday, May 7th. Cards of terms will be furnished on application and references given.

New Haven, April 9th, 1845. 6t

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL, No. 80 and 86 Wooster street, near Spring.

Dec. 9—yly.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general, No. 52 Maiden Lane.

Aug. 3—tf

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN, Centre street, head of Canal st.

Sept. 7.

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
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Lloyd's Catechism on the Evidences of the Bible,	"	3 00
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Church Primer,	"	1 38
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" " 2, "	"	9 00
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Questions on The Acts, 1, "	"	10 00
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" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 81 vols. 18mo.—reduced price to poor schools, $12.

The same, bound in 151 volumes of various prices. Total, $21 83 nett.

The Children's Magazine, bound in 32 volumes of 144 pages each, price for the set, $6 63 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent, Church Depository, 20 John street.

New York, April 6, 1844.

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